

THE
CHRISTIAN JOURNAL,
AND
LITERARY REGISTER.

No. 7.]

JULY, 1825.

[VOL. IX.

[In our number for December last we inserted from the Gospel Advocate an abstract of the proceedings of the Convention of the Protestant Episcopal Church of the Eastern Diocese, held at Portland, Maine, on the 29th of September. From the same publication we now copy Bishop Griswold's address delivered at that convention.]

Bishop Griswold's Address to the ninth Convention of the Eastern Diocese.

My friends and brethren,

THE rapid course of revolving time has again, and thus soon, brought about the season most interesting to this diocese—the meeting of its annual convention. Once more are we called to unite in thankful acknowledgments to the Father of mercies, that we have been preserved through the vicissitudes and perils of another year, and are permitted to assemble at this the appointed time and place.

My labours, of which it becomes my duty now to render you some brief account, have been no less abundant than in former years. Almost the whole of our churches have been visited within the year; and in my visitations I have preached from once to four times, and in the greatest part of them have administered confirmation and the Lord's supper. A short statement of what is most singular or necessary for information, will be all that it is expedient, or that you will desire.

After the adjournment of our last convention, at Windsor, in Vermont, I pursued my journey to the northern boundary, and through all the western parts of that state, "confirming the churches." Excepting a few families in Pawlett and Wells, who attend the ministrations at Granville, in the state of New-York—a few also in Sandgate, who meet us at Arlington, and the church at Guilford, since visited—my tour was then extended to every parish, however

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small, in that state. I received much kindness and aid from my clerical brethren, one or more of whom accompanied me all the way, and often took a part in the services; and by the people in every parish, and indeed throughout the diocese, have I been received and treated with much kindness and hospitality. May the Lord remember them for good.

Saturday the 27th of September, we reached Bethel, where I preached in the evening. The next day I preached twice, confirmed 22, and gave the communion to about 60; which, considering how recently they had been organized as a parish, and how shortly before there had been a confirmation in the same place, was highly encouraging. Owing to sickness among the workmen, their new church was not sufficiently finished for consecration; but this disappointment, as a wise and good Providence has overruled, has, we have good reason to believe, "turned out for the furtherance of the gospel:" it caused a postponement of the consecration till the meeting of the Vermont convention at Bethel, when we had one of the most interesting seasons that I have ever witnessed. Great praise is due to the liberality and pious zeal of that people, in building a house to God's honour, and for the love they uniformly manifest for his holy worship.

In the evening we proceeded to Randolph, where I delivered a third discourse: we had a large congregation, and a very hospitable reception.

In pursuing our journey we passed through Jericho, where, as I was for the first time informed, a Mr. Garlic, an Episcopal minister, once officiated. A remnant of his parish, it was said, yet remains; but the appointments which I had previously made would not admit of my staying, as my desire was, to obtain more certain information.

In Cambridge I found a few Episcopalians—spoke to them the word of God, and administered confirmation and the Lord's supper. In Enosburgh also I was invited to preach; and there too are a few attached to our church, from conviction of its superior excellence. This was my first visit to the two last named places: a missionary's labours in them would be well bestowed. In no part of this diocese do I find the people more generally disposed to receive the pure doctrines of Christ, and to reverence the ordinances of his religion. Those ministers of Christ, whose chief desire is to build up his kingdom, and to be instrumental in the salvation of their fellow men, cannot find a more promising field for their labours, than the north-western parts of Vermont.

On the 2d of October the new edifice in Berkshire was consecrated, with all the services appropriate and usual on such occasions, by the name of Calvary church. Here, as also in Montgomery, are a pious, zealous people, who, since the lamented death of the Rev. Mr. Gray, have been almost wholly destitute of the Christian ordinances. The Rev. Mr. Clapp, to whose active zeal we are much indebted, officiates a small part of the time in these and some other vacant parishes.

The divisions and discouragements resulting from the late unhappy difficulties in Sheldon and Fairfield, still in some degree remain; but we hope they are gradually subsiding. The parish in Sheldon have given a very pleasing evidence of returning harmony, by uniting at the present time in building a church; but unhappily the parish in Fairfield are also destitute of a minister.

In St. Alban's there is a pleasing prospect that the erection of a church will soon be commenced. For the first time I visited Swanton, which is but a few miles distant from St. Alban's. The few Episcopalians there have united with Christians of three other denominations in building a house for religious worship, each denomination to have the use of it one fourth of the time. Such a union, through the corruption of our nature, too naturally tends to disunion: God grant that this

case may be an exception. These two places are also destitute of any one to "labour in word and doctrine." Where we should have four clergymen constantly officiating, we have not more than one. Let us at least continue our prayers "to the Lord of the harvest, that he will send labourers into his harvest" in those parts.

The increase of the church in Shelburne, both in numbers and zeal, gave us reason to "thank God and take courage." Twenty-seven presented themselves for confirmation, and a large number at the Lord's table. Mr. Clapp had kindly accompanied me all the way from Windsor to this his own parish; but here other engagements called him another way.

In Middlebury, through the Lord's blessing on the labours of the Rev. Mr. Smith, the prospects of the church are brightening. In Rutland I was happy in finding that its hopes are not wholly extinguished.

It was highly gratifying to find in Vermont several pious young men, whose views are to the sacred ministry. This is the more encouraging, from the hope that they will bestow their labours in that state, where they are so much needed; and not the less certainly from the fact, that a very considerable number of the most able, zealous of our clergy in the United States have originated from Vermont.

I visited, in the same journey, the churches in the western part of Massachusetts, and found them in a state of improvement and prosperity. In the town of Washington a few families have formed a society, and they meet regularly for social worship. A missionary in that part of the state might be usefully employed. In Lanesborough, the funds of the parish, much to the honour of its members, have been improved. The church in Lenox were in no wise "weary in well doing;" nor had the "Lord forgotten to be gracious;" he continued to bless their pious zeal; the parish had increased in numbers, and in their attention to the thing most needful. Generally during that tour, or at least in many of the churches, I noticed with pleasure an improvement in one particular expression of devout

feeling; that is, a solemn pause of the whole congregation after the final benediction, to offer a secret prayer for God's blessing on the means enjoyed, and to thank him for the privileges of his sanctuary. When, after the solemnities of divine worship, and hearing the doctrines of life eternal, the congregation hurry from the Lord's house, with no apparent seriousness, there is much reason to fear that they have profited little within it—that they “go their way, and straightway forget what manner of men they were.”

The parish of Great Barrington, having very much improved the interior of their church, desired that it might be consecrated; which, on the 18th of October, was accordingly done. During the services of the following day, forty-six persons received confirmation.

November 16th, I held a confirmation in St. John's church, in Providence; and on the 18th ordained George Griswold, deacon, and admitted the Rev. Charles H. Alden to the order of presbyter.

In the latter part of February, 1824, and early in March, I visited the churches in and near Boston, and had much cause of thankfulness in witnessing their thriving state. On Quinquagesima Sunday I confirmed in Trinity, St. Paul's, and Christ churches, in the city, when no less than 158 renewed the covenant with their God and Saviour. In the church in Newton there has been great increase, and still greater in Quincy. This latter parish, under the ministry of the Rev. Mr. Cutler, has in a short time grown to a respectable church.

On the 7th day of March, Joseph Muenschner was ordained deacon; and in May I visited the churches in Bridgewater, Hanover, and Marshfield. Arrangements were made for supplying the church in Bridgewater one Sunday in each month through the summer and autumn.

The members of the new parish in Leicester, with very liberal efforts, and we trust with pious zeal, have built and completely finished a neat, handsome edifice for God's holy worship, which, on the 26th day of May, was consecrated and set apart for that sacred use.

The weather was fine; a large congregation assembled on the occasion, which was rendered more pleasant and interesting by the presence of many clergymen and other esteemed friends, from Boston and other parts. And much is it to be desired, that as many of the friends of religion as conveniently may, would always attend and assist on the like occasions. Consecrating a church, in which probably God will for ages be worshipped, the knowledge of the Saviour be taught, his sacraments administered, and in which men will be permitted and accustomed to transact the momentous concerns of their immortal destinies, must interest the thoughts of a pious, reflecting mind. Nor can we wonder, that “in very ancient times, churches were not more cheerfully built by the bounty of Christians, than with an equal piety they were solemnly dedicated to God's honour and service; the consecrations being usually celebrated with prayers and sermons, hymns and sacraments, and all possible expression of mutual love and charity.” We had, at Leicester, *prayers*, and several *sermons*;—two on the day of the consecration, with the *sacrament* of the Lord's supper; and on the next day, (besides prayers and a sermon) *baptism* and *confirmation* were administered: the latter probably then for the first time in all that large county: a fact which strikingly evinces the slow progress of our labours, and should quicken our diligence in whatever our hand findeth to do.

Christ church, in Leicester—for by this appellation the house is to be distinguished—stands in a pleasant and elevated situation, on one of our great public roads, and will, in its location, accommodate a very considerable and increasing population. Since its consecration, and for some time previous, the Rev. Mr. Muenschner has officiated as minister of the parish, to the general satisfaction and, it is believed, edification of the people.

On my return from Leicester, I preached in Oxford, in the same county; a place where, in all human appearance, the establishment of a church, and pious minister, would be of immense benefit to a large number of the industrious

people, who are now as sheep without a shepherd. To one gentleman, residing occasionally in that place, and his pious lady, whose praise should be in all the churches, I was much indebted for civilities and benefit received: may the Lord reward them.

On the 15th of June I commenced another tour. On the 16th, met, in Trinity church, Boston, with the Convention of Massachusetts: and on the 22d, in company with the Rev. Mr. Leonard, of Windsor, arrived again at Bethel, in Vermont, where we had the pleasure of meeting many friends and brethren from various parts. The 23d was one of the happiest days of my life. At the hour of nine in the morning the Convention of Vermont met in the new church, where already the people were assembled for the religious services which were appointed to commence at eleven. The congregation was very numerous: nearly one half of them could not enter the church. After it was solemnly consecrated to Almighty God, to be henceforth sacred to his holy worship, and a sermon was delivered, prepared for the occasion, confirmation followed; after which a very large number united in the holy communion. The people appeared to be deeply interested, and were unusually attentive: and though the other services had been long, during which a great part of the people had stood, there were many more remained through the ministration of this sacrament than the church could contain: a fact which authorized the belief, that something better than curiosity had detained them; that they did "hunger and thirst after righteousness:" mine chiefly was the fault, if they were "sent empty away." The convention was adjourned to the hour of four in the afternoon, when divine services were again performed: prayers by the Rev. Mr. Shaw, and the *convention sermon* by the Rev. Mr. Smith. Two couples were also joined in marriage.—Bethel is one of the most important stations for a clergyman, where the labours of one duly qualified for that place would, we may well hope, be exceedingly useful.

The general state of the church in Vermont, though clouded by some se-

rious difficulties, is such as calls for our thankfulness to its Divine Head. Some new parishes have been recently formed. Those who are already and decidedly Episcopalians, are generally, and comparatively speaking, pious, exemplary Christians, and attached to the church from sincere conviction and conscientious principles. The few ministers also who are labouring among them, are, in a large proportion, we may well believe, of those who, as St. Paul says, are "worthy of double honour." Where ministers and people unite in faith and zeal, in holiness and prayer, the Lord's work will prosper in their hands.

On the 26th I reached Guilford, and the next day, which was the second Sunday after Trinity, assisted by my reverend brethren, Bronson, Strong, Chase, and Jones, admitted the Rev. Samuel B. Shaw, deacon, to the order of priesthood, he having a title from that parish. The services were such as is usual on the like occasions. A few only were confirmed; but a large congregation appeared to "rejoice in the Lord," and many of them, it was hoped, were "filled with good things."

In the same circuit I visited also Greenfield, Montague, and Ashfield, all in Massachusetts, which completed my visitation of all the churches in that state and in Vermont. The Rev. Lott Jones continues to officiate in Ashfield. The parish, which was in a thriving state, was desirous to erect a house of prayer; and the commencement of the good work was delayed on account only of some difference of opinion respecting the site to build on. There were thirty confirmed.

On the 8th of August I held a confirmation in Newport, and also an ordination, when Joseph S. Covell was admitted to the order of deacons. The day following that of his ordination, Mr. Covell set off for Vermont, where I suppose he has since officiated. On the 15th of the same month, Henry W. Ducachet, M.D. was ordained deacon.

The case of this gentleman, and the views with which he was admitted as a candidate in this diocese, were stated in my address to our last convention. Our canons evidently allow, and a just

regard to the rights of men requires, that a person who has been refused orders in one diocese, may be ordained in another. It is only made necessary, before he is received as a candidate, to ascertain, and duly consider the reasons for which he was refused. If these reasons, so far as they can be ascertained, do not amount to what (in the diocese to which the second application is made) is in other cases deemed a disqualification, they ought not, in my judgment, to be so deemed in this: to reject an applicant in such case would evidently be unjust. On this ground was Dr. D. received in this diocese as a candidate for holy orders. The chief objection to this proceeding, which has come to my knowledge, is, that it may be viewed as an indirect censure upon the ecclesiastical authority which had before refused orders. This objection I have formerly, and I hope satisfactorily, obviated. Such are the circumstances of the present case, and such the principles on which I have acted, that it can no more justly be considered as a censure, or even disapprobation, of what was done in New-York, than a difference of opinion between any two gentlemen, or of judgment between two courts, is a censure upon each other; nor indeed even so much; because circumstances may render it inexpedient to ordain him in the one diocese, which do not exist in the other. We might indeed add, that, admitting the objection were correct and well founded, the apprehension that another *might be censured*, would be no good reason for refusing to do justly. But this, in my view, ought not to be supposed, nor made a matter of any consideration. If any one whom we have refused orders in this diocese could be received and made useful in another, which of us would not rejoice and bless God? Let it be duly considered, that human judgment is not infallible—and all men are liable to err—and that nothing is more common than difference of opinion, where circumstances do not differ. And who cannot see that two standing committees, or two bishops, may judge differently of facts, or qualifications, or expediency, without either intending or causing any manner of censure? We

certainly in this case intend none; nothing can be further from our view; and indeed what has been done in another diocese, cannot be rendered more or less wise by any thing that we do. It may also be, that discipline is generally more rigid in one diocese than in another; or the qualifications required, so far as they are left (and in a great degree they are and must be left) discretionary, may be different. Discipline may be too lax or too rigid; and there may, without any disparagement to the parties concerned, be some difference of opinion respecting the just medium. From these considerations it is evident, that the authority in one diocese may discreetly reject a candidate, and another, without any indiscretion or impropriety, receive him.

It seems to be the opinion of some, that though a man so refused may be received as a *candidate*, he ought not [to] be ordained till the bishop first refusing him gives his consent; and of course, without such consent, he must never be ordained. But this course would be the most objectionable of any; it would operate more to the injury of the candidate, than, at his second application, to refuse him without a hearing. And it would lead to this greater evil, of admitting that the authority in one diocese may interfere in, and obstruct the business of another. When a bishop has dismissed a candidate, and canonically given his reasons for refusing him orders, he has then, in regard to himself, finished the business. His further assent or dissent is, in my judgment, of no more concern than that of any other bishop. The history of the church in ages past, must be surely sufficient to teach us the importance of maintaining the just power and equal independence of each diocese, and of allowing no paramount authority, but that which is voluntarily delegated for the common good. I speak, brethren, the more particularly on this case, because it is in some respects a novel one, and may become a precedent. It is my duty to lay before you my views of the business, and the principles on which I have acted. If they are unreasonable, or unsound, the sooner they are corrected the better. And it would be gratify-

ing to me, should the convention deem it fitting to express an opinion on the subject; and the rather, as the counsel which I have chiefly had, is that of the standing committee of one state only.

Dr. Ducachet has for more than a year officiated in Salem, and occasionally in Marblehead, and it is believed has been instrumental of much good.

The Rev. Mr. Edson has for several months been stationed in Chelmsford, where the people are building a house for public worship, and where, we have reason to hope, may soon be a respectable parish.

The Rev. Mr. Potter has officiated in Hopkinton, in Massachusetts. The Rev. Mr. Blake has, much to our satisfaction, taken St. Matthew's church, in Boston, under his pastoral care. The Rev. Mr. Griswold has, for a few months last past, assisted in the churches in and about Boston, and is now supplying my parish in the state of Rhode-Island. The Rev. Mr. West has removed to the diocese of New-York. In addition to these particulars, it is painful to remind you of another and very mournful change,—the decease of our much esteemed brother and friend, the Rev. Thomas Carlile. After a painful illness, which he endured with much fortitude, he departed this life, at Providence, his native town, on the 28th of March, in this present year.

The churches in Rhode-Island have experienced very little change. Those in New-Hampshire remain much as they were when we last convened. A clergyman is needed in Hopkinton and towns in its vicinity. Mr. Carolus C. Brainerd has, through the past year, performed the services permitted to a candidate for holy orders in Drewsville.

The candidates admitted in the course of the year are, Thomas S. W. Mott, Carolus C. Brainerd, Southerland Douglass, and Louis McDonald.

On the last Lord's day, and in my journey hither, I visited the church in Newburyport. In the morning, William Withington was ordained deacon; and during the services of the afternoon, 28 persons received confirmation. The parish is in a happy and flourishing state. As a proof of their pious zeal, and desire to extend the means of sal-

vation to those who are destitute, it ought to be mentioned, that a considerable sum, collected by a society of females of that parish for missionary purposes, was put into my hands. And a society of the male members, as I was informed, have made similar collections. If all would do thus, our church, we cannot doubt, would soon lift up her head.

The next day we had services in Portsmouth, when a respectable number received confirmation. The whole number confirmed in the year is 552.

Much reason have we, friends and brethren, to render thanks to the Father of mercies for benefits received, and especially for the blessing which has attended our humble efforts, and too languid exertions, to enlarge the borders of the Redeemer's kingdom. And it is no less fitting on this occasion, to consider whether we have been faithful—whether, in our several stations, we have done all that we could do—and whether, in the time to come, if God shall give us time, we may not do more. Every year elapsed, brings us much nearer to that eventful day, when we must meet in what may truly be called the General Convention: not to consult or devise what we shall do, but to render an account of what we have done; not to pass judgment upon others, but to be judged. When we consider how much of the world still lieth in wickedness—to what a shameful degree vice and ungodliness, corrupt doctrine and infidelity, prevail in this, which we call a Christian land—and in how large a part of the habitable earth Christ is not named or known—must we not infer that in all countries, and among all denominations, Christians are deficient in religious duty? And when we consider what the church is, of which we are delegates and members—its apostolic foundation, its sound doctrine, scriptural worship, and orthodox ministrations—and at the same time consider, that in this diocese (not to look beyond it) but a small portion of those “who profess and call themselves Christians,” are Episcopalians, ought we not to be apprehensive that we, more perhaps than others, are deficient in religious zeal? The fact is too evident, and we ought

to be satisfied of the cause, why, in this free country, where people comparatively are well informed, and all, in regard to religion, are left to their free choice and the dictates of their conscience, our numbers are so few. Allowance is indeed to be made for the migrations from these eastern states to the western parts of our country: but this regards only our increase in this diocese, as compared to that in other states. Our slow increase, compared with other denominations in this diocese, must be ascribed to other causes. It is too true, and something to the present purpose, that error is more easily propagated than truth. Our strict and undeviating adherence to what we deem "the faith once delivered to the saints," and primitive Christianity, without ostentation or affecting popularity, must also make our increase more gradual. Unhappily too, there are some few expressions in our liturgy, so much and so often misunderstood, as very much, in this diocese certainly, to retard our progress.

But neither will these causes satisfactorily account for our falling thus behind in the Christian race. There are other reasons to be assigned for this discouraging fact, which are worthy of our present consideration. And first—that the field of our labours is preoccupied: other denominations of Christians are already established throughout these eastern states; and the people, in favour of one or other of them, are almost universally prepossessed: whereas, if the country were now settling, we should have a chance of success more equal with others. But no one may justly infer from this, that our labours are unnecessary, or that we are building upon another's foundation. In many places there is a great deficiency, or total want of religious instruction. Besides, it is the duty of ourselves, no less than other Christians, to labour in the Lord's vineyard, and impart the knowledge and means of salvation to our fellow men. And if we teach religion, it must be in that way certainly which we conscientiously believe to be according to the word and will of God.

It is our intention, and I trust generally our practice, to avoid all unman-

ly, and much more unchristian, arts of proselytism. We would not obstruct the labours, nor frustrate the good work of other Christians; we would heal, rather than make divisions among the disciples of Jesus Christ. But in very many places there are considerable numbers who, were they better acquainted with the doctrines and worship of our church, and had they convenient access to its ministrations, would gladly unite with its communion; and, what is more desirable, would be edified and strengthened in the faith of Christ. And is it not our duty, as far as we reasonably can do it, to extend to them this great blessing and privilege? To judge how great the favour will be to them, we have but to consider how we prize it ourselves. And all Christians should consider what a blessing they deem it, and ought to deem it, to be instructed in the knowledge of Christ, and to have the opportunity of worshipping God in that way, which, after due investigation, they think most primitive and scriptural. And while our object and our efforts are not to take advantage of the ignorance of people, or to excite their prejudice or passions, or to profess smooth things, complimenting their reason, or flattering their pride, or accommodating our doctrine to their desires, but faithfully to instruct them in the knowledge of the scriptures, in a holy faith and godly living—all pious, candid Christians, we trust, will bid us God speed. There are, we cannot doubt, thousands among us who, were they acquainted with the excellence of our religious system, would deem it a great happiness to unite with us; and it is our duty, truth and charity require us to impart to them this knowledge. And if, as we ought, we keep constantly in view the general interest of religion, and endeavour to promote union and love among all Christian people, no one can reasonably complain.

But our labours find a still greater obstruction in the prejudices against the Episcopal church; which, as every one knows, have been very great and very general; and, though happily subsiding, they still in no small degree exist. That so much should be still done to perpetuate and keep alive these pre-

judices, by speeches and orations, and (strange to tell!) by sermons and prayers, is, by the lovers of truth and peace, deeply to be regretted. What can be more unfair or uncharitable than the notion so continually propagated, that the Protestant Episcopal Church has comparatively been a persecuting church? Those *pious forefathers*, with whose sufferings we are so often called to sympathize, were, no less than other Protestants, themselves persecutors. All circumstances considered, what Christians, excepting those who assume the name of *Catholic*, were ever more intolerant to those they disliked than they? But we ought in justice to add, and it ought more generally to be considered, that the endeavour to enforce uniformity in religion was, in the seventeenth century, generally supposed to be the duty of Christians: and in this the puritans were consistent, that the religious freedom they contended for, was for themselves only: a general toleration they (conscientiously no doubt) opposed, and viewed as the greatest of evils.

But without inquiring into things which had better be forgotten, the fact is too evident that such prejudices exist, and our duty is to overcome the evil with good. In our country none have the power, and happily, as we trust, none have the disposition, to what is usually called persecution. But there may be an intolerant spirit; and let it not be found, nor cause given to suspect it, among ourselves. We of the clergy especially, are under the most solemn obligation to "maintain and set forward, as much as lieth in us, quietness, peace, and love, among all Christian people." And you must all be sensible, my respected brethren, that there is no one part of our duty, as Christians, and as ministers of Christ, more difficult or more important to religion generally, and to our church in particular, than our conduct towards our brethren of other denominations:—that we may "hold the *true* faith in the unity of spirit, in the bond of peace, and in the righteousness of life." Many difficult questions may arise, on which people will think differently. My general advice, the result of my own experience and observation, is—

First, never to let small things produce contentions. We know that some of the most essential doctrines of our holy faith are much controverted; and for these we must "contend earnestly." This alone should be a consideration sufficient to induce Christians to be less rigid in things of less importance. By needless divisions we give the adversary of truth great advantage. Too often are Christians, like the people of Ai, pursuing small parties of foes, while their city is burning behind them.—Christians sometimes contend so earnestly for things of little importance, that the bond of charity is broken; we become too like those ancient idolaters, who in worshipping a fly would sacrifice an ox.

It is often said, to our reproach, that Episcopalians are deficient in piety, and a regard for the essential doctrines of the cross; that our chief concern is for those things which distinguish us from other Christians. This is a fault to which all men very naturally incline; and it is to be wished, that they who bring this accusation against us, were better qualified to cast the first stone. Let it however be our care, not to criminate, but to wipe away the reproach. If there were in practice some errors in the church from which we emanated, be it our care to correct them. If some Episcopalians in this country have been too formal, or bigotted, or uncharitable, it remains for us to be the more spiritual, candid, and liberal; more zealous to excel in whatever is purely Christian, not only that we may be truly faithful to our Divine Master, but to retrieve our character, by convincing others that we are faithful. None can be more decidedly than myself convinced of the superior excellence and orthodoxy of that venerable church in which, from the earliest infancy, I have been nurtured. But the experience of every year adds to my conviction, that by dwelling very much on controverted points which do not directly concern essential doctrines nor good morals, we injure more than we benefit religion generally, and prevent the increase of our own communion. By manifesting great anxiety on particular points, we naturally excite suspicion. By dwelling too much on

the distinctive tenets of our own system, we confirm others in the opinion that Episcopalians have more concern for their church, than for Christianity; and it gives us the appearance of fearing to trust the people to inquire for themselves. If we would honour the church which is an honour to us, and would contribute to its increase, let us live as Episcopalians; let us show the excellency of our tenets, not so much with our lips as in our lives. The true friend of his country is not the self-styled patriot, ever talking of liberty and oppression; but he that lives peaceably, does justly, obeys the laws, and respects the magistrate. So is he the best friend and supporter of the Episcopal church, whose life best corresponds with its articles and liturgy: for this is a proof of our sincerity,—that we indeed believe what we profess. And when the fruits are good, it is always the most convincing proof that the tree is good which produces them. It is certain too, that the people will generally receive, as their spiritual guides, not those who produce the best creeds, and articles, and forms of devotion, but those who appear most devoted to the work of the ministry—most deeply engaged in propagating evangelical truth, and saving the souls of men. We, like other Christians, must be known, not by our professions, or by what we bear witness of ourselves, but by our works and our fruits. Let our system appear as well in practice as it does on paper, and our adversaries will be put to silence, or soon “be found liars.”

It is a good rule, and cannot well be too often repeated, that for the promotion of truth, other things may well be relinquished. In practising it, St. Paul “became all things to all men, that by all means he might save some.” He descended to the infirmities, and even the prejudices of men, far as could be without the departing from the foundation of truth: and the same did our blessed Saviour, for which he was much censured by rigid Pharisees. The cause of truth is often injured by the obstinacy of its mistaken friends. The humble shrub, bending before the tempest, will preserve its root unmoved; while the proud unyielding pine is overthrown.

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By thus manifesting a disposition to “follow after the things which make for peace,” and in points unessential to yield to others, we may, with less offence, adhere with steadfastness to what is necessary and important. What the scriptures reveal—what the word of God requires—what appertains to the foundation of the gospel faith, and is essential to the Church of Christ,—is never in any case to be abandoned. The Christian warrior may use his own discretion in making incursions into the enemies’ ground; but, having put on the armour of God, he must, to the last extremity, defend the walls of Zion.

But the chief cause of the slow progress of our labours, we may well fear, is deficiency of zeal, a want of devotedness to the Lord’s work. Even supposing that in our families and our parishes, where our interest and our honour are much concerned, we are faithful, and nothing is neglected, how is it with our zeal in those parts, and in those things, in which our glory is less concerned, and that of our Saviour more? It is when we give, and lend, and labour, expecting no honour nor worldly good in return, that we imitate our Divine Master, and prove ourselves to be his disciples. When you labour to save those souls whom you will never meet perhaps, till you meet them in heaven; when you feel a deep concern, and are willing to make much sacrifice of wealth, or ease, or worldly pleasure, for the extension of the light of truth to those who are yet in darkness, it is a bright evidence of godly zeal. God, in his wise providence, has committed this diocese to our care; it is a stewardship for which we have to render an account. According as we are diligent or unfaithful, hundreds will be taught, or they will die ignorant of the doctrines of Christ.

Let us carefully endeavour to cultivate peace among ourselves. It is when cemented together as a band of brethren—when, banishing pride and selfishness, and all mean and narrow views, we are firmly united in whatever shall honour our Divine Master, and promote true religion, that we may hope for God’s blessing. Did we possess that Christian love which ought to glow in our breasts, what would exceed the

pleasure which we should feel in conversing together on these very interesting occasions! In all our deliberations and intercourse at the present time, and on all occasions, let us follow after the things which make for peace. Let nothing like party spirit be found amongst us. In order to exclude so baneful an evil, let us be very cautious how we use insidious epithets and distinctive appellations which engender strife. Let all be orthodox and all be evangelical.

Permit me, in the conclusion, to recommend to your continued and serious attention the subject of a fund for the Episcopate, to be in readiness against the next election, which cannot be far distant.

Nothing can excuse our neglecting any thing in our power to raise missionary funds for supplying vacant parishes in this diocese. No means will probably be more effectual than to encourage the formation of missionary societies in every parish, and to make the Easter contributions general through the diocese.

I would also suggest the consideration, whether it may not be expedient to appoint a committee, or instruct the standing committee, to take into consideration means and measures for promoting religion in this diocese, and to report to this or the next convention.

And I would recommend that such measures be taken for collecting the parochial reports, that at the meeting of our convention in 1826, a complete view of the state of the diocese may be prepared to lay before the General Convention.

May the Lord be with us, and so inspire our counsels with wisdom, and unite our hearts in love, that both now and ever, we may do his will and promote his glory.

For the Christian Journal.

NO. VIII.

REVIEW of the proposed Additions to the HYMNS.

THERE remain, to be laid before our readers, seventeen hymns; fourteen of them are for "*Family and Private Devotion*;" and the other three are marked "*Addenda*." As to denoting any

hymns as for *private* use, we would respectfully ask whether it be expedient? the church has set forth no private *prayers*, but has left its members entirely free in their devotions in the closet; they may compose for themselves, or select from the many forms contained in the liturgy or other devotional books: and we think the same latitude is proper in regard to *hymns* for the closet. We would suggest, therefore, that such of these hymns for private use as may be adopted, be printed as *general* ones; and then each individual may select from these, or from the many other general hymns which are in, or to be added to the Prayer Book, and which are equally appropriate, or from other collections, or from the psalms, as his devout feelings may prompt him.—As to a class of *family* hymns in the Prayer Book, we cannot argue so decidedly; some topics are proper to an earlier or a later period of the day than is commonly chosen for public worship; yet we should regret to see such hymns distinguished by topics of another kind, those too much wanting in dignity for public worship: the Prayer Book should admit to its fellowship *nothing* of an inferior stamp.

FAMILY AND PRIVATE DEVOTION.

Hymn XCII.—Doddridge.

Family Religion. Gen. xviii. 19.

- 1 Father of all, thy care we bless
Which crowns our families with peace;
From thee they spring, and by thy hand
They have been, and are still sustain'd.
- 2 To God, most worthy to be prais'd,
Be our domestic altars rais'd;
Who, Lord of heav'n, scorns not to dwell
With saints in their obscurest cell.
- 3 To thee may each united house
Morning and night present its vows,
Our servants there, and rising race,
Be taught thy precepts and thy grace!
- 4 O may each future age proclaim
The honours of thy glorious name!
While pleas'd and thankful we remove
To join the family above.

The *subject* of this hymn is "family religion;" but for *use* it is rather adapted to a congregation than a single household; the expressions "our families," "our domestic altars," "each united house," have no reference to the particular case of any one domestic circle engaged in worship; and it is far from

impossible that such language may excite thoughts somewhat pharisaical, in those who are practising family devotion, towards those who neglect it. The phrase "obscurest cell," verse 2, line 4, applies the hymn to the poor, instead of leaving it a general one. The expression in verse 3, line 3, "our servants *there*," referring to "house," meaning the persons in the house, though not absolutely wrong, is doubtful as to accuracy, and certainly not elegant. And the epithet "*pleas'd*," in verse 4, line 3, is not solemn enough to be applied to a dying person. These specific faults, and the want of poetical merit throughout, are sufficient, we think, to condemn the piece.

Next are three hymns under the title

MORNING.

Hymn XCIII.—Dr. Hawksworth.

- 1 In sleep's serene oblivion laid,
We safely pass'd the silent night;
Again we see the breaking shade,
And drink again the morning light.
- 2 New born we bless the waking hour,
Once more with awe rejoice to be;
Our conscious souls resume their pow'r,
And spring, O gracious God! to thee.
- 3 O guide us through the various maze
Our doubtful feet are doom'd to tread;
And spread thy shield's protecting blaze
When dangers press around our head.
- 4 A deeper shade will soon impend,
A deeper sleep our eyes oppress;
Yet still thy goodness shall defend,
Thy mercy still delight to bless.
- 5 That deeper shade shall pass away,
That deeper sleep shall leave our eyes;
Thy light shall give eternal day,
Thy love the rapture of the skies.

The thoughts are excellent and beautiful; and so is much of the language; but some corrections are required. In verse 1, line 2, "We safely pass'd" refers grammatically to any previous night, not particularly to the last one; it should be, "We safe have pass'd:" the figure "*drink the light*," in line 4, is not a good one, unless something in the context supports it,—we would propose "Again we hail," &c. We do not like the word "*spring*," in verse 2, line 4, but no better word suggests itself. In verse 3, line 1, for "*various*" we would prefer "*varied*," partly to avoid s's, and partly because the former word inclines to a plural signification, while "*maze*" is singular: in

the next line, "*doomed*" savours of calvinism, or rather fatalism; for to many of the "*mazes*" of life we are *not* doomed, and ought to avoid them; may we read the line thus?

Which day by day through life we tread:

the word "*blaze*," in the next line, carries the figure too far; we propose,

Thy shield, divine Protector, raise, &c.

Hymn XCIV.

- 1 Now the shades of night are gone,
Now the morning light is come;
Lord, may we be thine to-day,
Drive the shades of sin away.
- 2 Fill our souls with heav'nly light,
Banish doubt, and clear our sight;
In thy service, Lord, to-day,
May we labour, watch, and pray.
- 3 Keep our haughty passions bound;
Save us from our foes around;
Going out, and coming in,
Keep us safe from every sin.
- 4 When our work of life is past,
O receive us then at last;
Night of sin will be no more
When we reach the heav'nly shore.

The first two lines of verse 1 make a bad rhyme, and a bad rhyme is often worse than none, particularly when, as here, the final consonant sounds do not correspond; the last lines of verses 2d and 3d are a repetition of a rhyme with only two lines intervening, which is unseemly in this sort of composition; "then at last," in verse 4, line 2, is an awkward expression; so is "night of sin" without the article; and "shore" introduces a new figure unrelated to the former parts of the hymn: these are positive inelegancies, without one beauty to counterbalance them. We attempt no particular corrections, but offer, in a note, a different reading of the entire piece.*

* Morning.

- 1 Night is past, and past its gloom,
Morning rises, day is come;
Nature's glories, as they shine,
Lord, reflect thy face benign.
- 2 Jesus, orb of heav'nly day,
Drive the shades of sin away;
Fill our souls with hallow'd light,
Banish doubt, and clear our sight.
- 3 Earth is fair by heav'nly beams,
Man is pure by heav'nly streams;
Fair as nature's beauties glow,
May our hearts thy image show.
- 4 When our mortal days shall cease,
Grant us, Lord, the day of bliss:
Night nor sin shall cast their gloom
When th' eternal morn is come.

Hymn XCV.

- 1 To thee let my first off'rings rise,
Whose sun creates the day,
Swift as his gladd'ning influence flies
And spotless as his ray.
- 2 This day thy fav'ring hand be nigh,
So oft vouchsaf'd before;
Still may it lead, protect, supply,
And I that hand adore.
- 3 If bliss thy providence impart,
For which, resign'd, I pray,
Give me to feel the grateful heart,
And without guilt be gay.
- 4 Affliction should thy love intend,
As vice or folly's cure,
Patient to gain that gracious end
May I the means endure.
- 5 Be this and every future day
Still wiser than the past;
And when I all my life survey,
May grace sustain at last.

A devout hymn. In verse 3, line 3, the word "the" should be "a:" the definite article is often an indefinite relative, or demonstrative,—one of which it should be in this case, but there is nothing implied to which it can refer.

There next follow six hymns under the title

EVENING.

Hymn XCVI.—Watts.

- 1 Thus far the Lord has led me on,
Thus far his pow'r prolongs my days;
And every evening shall make known
Some fresh memorial of his grace.
- 2 Much of my time has run to waste,
And I, perhaps, am near my home;
But he forgives my follies past,
And gives me strength for days to come.
- 3 I lay my body down to sleep,
Peace is the pillow of my head,
While well appointed angels keep
Their watchful stations round my bed.
- 4 Thus, when the night of death shall come,
My flesh shall rest beneath the ground,
And wait thy voice to rouse my tomb
With sweet salvation in the sound.

This hymn may be useful in private devotion, but it is too deficient in dignity, and in poetical merit, to have a place in the Prayer Book. The phrase "make known a memorial," in verse 1, line 3, is at least awkward, and not adapted to either private or family devotion. The first two lines of verse 3 are peculiarly bad.

Hymn XCVII.—Mason.

- 1 Now, from the altar of our hearts,
Let flames of love arise;
Assist us, Lord, to offer up
Our evening sacrifice.
- 2 Minutes and mercies multiplied
Have made up all this day;
Minutes came quick, but mercies were
More swift, more free than they.

- 3 New time, new favours, and new joys,
Do a new song require,—
Till we shall praise thee as we would,
Accept our hearts' desire!

There is a sad alliteration of emphatic *m*'s in verse 2, line 1; but we see not how to correct it. In verse 3, line 2, for "Do a new song," we propose "Songs ever new."

Hymn XCVIII.

- 1 The day is past and gone,
The evening shades appear;
O may we all remember well
The night of death draws near!
- 2 We lay our garments by,
Upon our beds to rest;
So death shall soon disrobe us all
Of what we here possess. [possess'd.]
- 3 Lord, keep us safe this night,
Secure from all our fears;
May angels guard us while we sleep,
Till morning light appears.
- 4 And if we early rise
To view th' unwearied sun,
May we set out to win the prize,
And after glory run.

The 1st verse is not bad. The 2d verse expresses, in a nursery style, a very proper thought: yet the scriptural allusion to our disrobing by death, is not to parting with earthly "possessions," but to the soul's being "uncloth'd" of the earthy body. The 3d verse intimates the guardianship of angels to be only during the night, and to cease when "morning light appears." The 4th verse names the contingency "if we early rise;" if not, the final aspiration of the hymn is void. The piece must be re-written before it is fit for adoption.

Hymn XCIX.—Toplady.

- 1 Inspirer and hearer of prayer,
Thou shepherd and guardian of thine,
My all to thy covenant care
I, sleeping or waking, resign.
- 2 If thou art my shield and my sun,
The night is no darkness to me;
And fast as my minutes roll on,
They bring me but nearer to thee.
- 3 A sovereign Protector I have
Unseen, yet for ever at hand;
Unchangeably faithful to save,
Almighty to rule and command.
- 4 From evil secure, and its dread,
I rest, if my Saviour is nigh;
And songs his kind presence indeed
Shall in the night season supply.
- 5 His smiles and his comforts abound,
His grace as the dew shall descend,
And walls of salvation surround
The soul he delights to defend.

We would omit the 4th verse; its first two lines intimate the presence of Christ to be a security from "evil," temporal evils, such as in the 1st verse are "resigned" to the "care" of God; which resignation, by the way, is not quite consistent with the hope here expressed of being "secure" from them: the 3d line of the verse (4th) is wretched, and the 4th line but little better: we would, therefore, omit the entire verse. This done, as there will remain but little peculiar reference to the night, we would separate the hymn from its title of "Evening," and, if necessary, give it another one more general,—say, "Trust in God." In verse 1, line 3, the phrase "covenant care" may either be retained, or changed to "provident care."—With these amendments, we would retain the hymn, partly from its intrinsic merits, and partly for the sake of having one of this metre.

Hymn C.—Doddridge.

- 1 Thou, my ever bounteous Lord,
Daily mercies dost afford;
My guard'an kind, that needs not sleep,
My defenceless hours shall keep:
Blest vicissitude to me,
Day and night I'm still with thee!
- 2 Mid the silence of the night^a
Let me join those angels bright,
Whose harmonious voices raise
Ceaseless songs of joy and praise;
Mixt with theirs, thy pitying ear
Shall my humble accents hear.
- 3 What if death my sleep invade,
Shall I be of death afraid?
Whilst I'm shielded by thy arm,
Death may strike, but cannot harm:
Blest alternative to me,
Thus to sleep or wake with thee!

The 3d line of stanza 1st must be a misprint; if the true reading be no better, we would propose the following in place of that and the 4th line—

Guardian kind, who wilt not sleep,
Thou my helpless hours shalt keep; &c.

The 2d stanza, line 1, we would vary thus, as it seems to imply that it is a duty to interrupt sleep for the purpose of midnight devotion,—

In the wakefulness of night, &c:

and we also suggest, whether "pitying," in line 5th, might not be "willing:"—would it not, however, be a yet greater improvement to omit the entire 2d stanza?

Hymn CI.—Watts.

- 1 Great God! to thee my evening song
With humble gratitude I raise;
O let thy merer tune my tongue,
And fill my heart with lively praise.
- 2 My days unclouded as they pass,
And every gently rolling hour,
Are monuments of wondrous grace,
And witness to thy love and pow'r.
- 3 And yet this thoughtless, wretched heart,
Too oft regardless of thy love,
Ungrateful, can from thee depart,
And, fond of trifles, vainly rove.
- 4 Seal my forgiveness in the blood
Of Jesus; his dear name alone
I plead for pardon, gracious God,
And kind acceptance at thy throne.
- 5 Let this blest hope mine eyelids close;
With sleep refresh my feeble frame;
Safe in thy care may I repose,
And wake with praises to thy name.

The greater part of this hymn is remarkably smooth in the rhythm; the thoughts are plain and useful; and the language correct, except that in several places it inclines to redundancy. In verse 2, line 1, the word "unclouded" expresses a portion less mingled than is usually the lot of mortals; we would change it to "in mercy," or "in safety," or "protected." To avoid the word "dear" in verse 4, line 2, we would begin the line, "Of Jesus Christ: his name, &c." or else, "Of Jesus; Jesus' name, &c." Verse 5, line 1, to avoid several defects, we would read

With hope in Christ my eyelids close, &c.

There next are four hymns for particular mornings and evenings,—the general head of "Family and Private Devotion" being continued.

Hymn CII.—Newton.

Saturday Evening.

- 1 Safely through another week
God has brought us on our way;
Let us now a blessing seek
On th' approaching holy day,—
Day of all the week the best,
Emblem of eternal rest.
- 2 When the morn shall bid us rise,
May we feel thy presence near;
May thy glory meet our eyes,
When we in thy house appear:
There afford us, Lord, a taste
Of our everlasting feast.
- 3 May the Gospel's joyful sound
Conquer sinners, comfort saints,
Make the fruits of grace abound,
Bring relief for all complaints:
Thus may all our Sabbaths prove,
Till we join the church above.

The 1st stanza is too simple for admission into the Prayer Book. The 2d stanza has the objectionable phrases "*feel thy presence*," and "*glory meet our eyes*;" and if "*taste*" (line 5th) is to be parallel in its meaning with these, it loses its scriptural authority. Stanza 3d is the best; yet we there read "*relief for all complaints*," a very undignified phrase. On the whole we condemn the hymn.

Hymn CIII.

Sunday Morning.

- 1 To thy temple I repair;
Lord, I love to worship there,
When, within the veil, I meet
Christ upon the mercy-seat.
- 2 Thou through him art reconcil'd,
I through him become thy child;
Abba, Father, give me grace
In thy courts to seek thy face.
- 3 While thy glorious praise is sung,
Touch my lips, unloose my tongue,
That my joyful soul may bless
Christ the Lord, my righteousness.
- 4 While the prayers of saints ascend,
God of love, to mine attend;
Hear me, for thy Spirit pleads,
Hear, for Jesus intercedes.
- 5 While I hearken to thy law,
Fill my soul with humble awe,
Till thy gospel bring to me
Life and immortality.
- 6 While thy ministers proclaim
Peace and pardon in thy name,
Through their voice, by faith, may I
Hear thee speaking from on high.
- 7 From thy house when I return,
May my heart within me burn;
And at evening let me say,
"I have walk'd with God to-day."

The expression "*within the veil*," in verse 1, line 3, is not, we apprehend, quite accurate; the veil of the heavenly sanctuary we do not pass in our devotions: the veil of the earthly temple is "*rent*," and there is no longer either without or within relating to it. The topics of the first two lines of verse 2, though just, are not of the kind adapted to a *preparatory* hymn. The 3d verse, lines 3 and 4, gives the praise of the worshipper to Christ exclusively, not to the Father or the Spirit. To remedy these imperfections, and to shorten the hymn, might the first three verses be condensed into one? thus—

- 1 To thy temple I repair,
Lord, I love to worship there;
Touch my lips, unloose my tongue,
While thy glorious praise is sung.
- 2 While the prayers of saints ascend, &c.

In the last verse, line 2d, for "*with-in me*," we propose "*with love still*," to express the continuance of a devout frame of mind after public worship is over: in line 4, "*walk'd with God*" is applied to a period of devotion, as distinct from active duties; we think the expression includes both; as the mistake is not great, we will not urge a change, but if one be deemed expedient, the line might read—

God has been with me to-day.

Thus amended the hymn is excellent.

Hymn CIV.

Sunday Morning.

- 1 My op'ning eyes with rapture see
The dawn of thy returning day;
And all my thoughts ascend to thee,
While thus my early vows I pay.
- 2 I yield my heart to thee alone,
Nor would receive another guest;
Eternal King, erect thy throne,
And reign sole monarch of my breast.
- 3 O bid this trifling world retire,
And drive each carnal thought away;
Nor let me feel one vain desire,
One sinful thought, through all the day.
- 4 Then while I to thy courts repair,
My soul shall rise on joyful wing,
The wonders of thy love declare,
And join the strain which angels sing.

A truly devout and not inelegant hymn. In verse 1st, line 4th, the word "*thus*" has only a vague and awkward reference: we would read the line—

While I my early off'rings pay.

Verse 4th, line 1st, intimates that on the way to church, "*while I to thy courts repair*," the soul will perform its various devotions: to avoid this mistake, though somewhat at the expense of the rhyme, we would read—

Then, in thy courts when I appear, &c.

Hymn CV.—Watts.

Sunday Evening.

- 1 Lord, how delightful 'tis to see
A whole assembly worship thee;
At once they sing, at once they pray,
They hear of heav'n, and learn the way.
- 2 I have been there, and still would go;
'Tis like a little heav'n below;
Not all that earth or sin can say
Shall tempt me to forget this day.
- 3 O write upon my mem'ry, Lord,
The text and doctrine of thy word;
That I may break thy laws no more,
But love thee better than before.
- 4 With thoughts of Christ and things divine
Fill up this foolish heart of mine;
That, hoping pardon through his blood,
I may lie down, and wake with God.

In our tender years, this, somewhat varied, was a nursery hymn; and so strong are our associations to this effect, that we will not venture to express any opinion as to admitting it into the Prayer Book.

There are three more hymns, classed under a title, the precise purport of which we do not understand,—

ADDENDA.

Hymn CVI. In Affliction.

- 1 Hear, gracious God, my humble moan,
To thee I breathe my sighs;
When will the mournful night be gone,
When shall my joys arise?
- 2 Yet though my soul in darkness mourns,
Thy word is all my stay;
Here would I rest till light returns;
Thy presence makes my day.
- 3 Speak, Lord, and bid celestial peace
Relieve my aching heart;
O smile, and bid my sorrows cease,
And all the gloom depart.
- 4 Then shall my drooping spirit rise,
And bless thy healing rays,
And change these deep complaining sighs
For songs of sacred praise.

From the tone of the hymn we apply it, not to ordinary, but spiritual "affliction." In verse 2d, line 2d, for "word is all," we propose "promise is:" and for the 3d and 4th lines, we offer a substitute:—as the 4th line now stands, it implies that God's "presence" is withdrawn from the afflicted soul, ("thy presence makes, *will make*, my day,") though David, in a similar frame of mind, regarded himself as still having the divine presence, and prayed not to be "cast away from it" (Ps. 51)—we propose therefore—

My comfort, till thy light returns,
And hope resumes its sway.

In place of verse 3d, line 1st, we suggest—to avoid the objectionable word "speak"—

Come, Lord, and with celestial peace, &c:
and in line 4th, for "the" read "their."
—This will be an useful hymn; but it does not compare advantageously with parts of Psalms 42d and 43d.

Hymn CVII.—Doddridge.

Submission under Affliction.

- 1 Peace! 'tis the Lord Jehovah's hand
That blasts our joys in death,
Changes the visage once so dear,
And gathers back the breath.
- 2 'Tis he, the Potentate supreme
Of all the worlds above;
Whose steady counsels wisely rule,
Nor from their purpose move.

- 3 'Tis he, whose justice might demand
Our souls a sacrifice;
Yet scatters with unwearied hand
A thousand rich supplies.
- 4 Fair garlands of immortal bliss
He weaves for every brow;
And shall tumultuous passions rise
If he correct us now?
- 5 Silent we own Jehovah's name;
We kiss the scourging hand,
And yield our comforts and our lives
To thy supreme command.

The title should be "Submission under the Loss of Friends." The 4th line of verse 1st, to avoid the phrase "gathers back," we would change to

Recals the fleeting breath.

In place of verse 2d we propose the following, as not being tinged with predestination—

'Tis he, whose providence, supreme
O'er earth and worlds above,
Appoints our joy, appoints our grief,
In wisdom and in love.

Verse 4, lines 1 and 2, we would read thus, to avoid the expressions "garlands," and "weaves," and to continue the mechanism of the first lines;—

'Tis he, who diadems of bliss
Prepares for every brow; &c.

In verse 5th we would make a corresponding mechanism in the 1st line—

'Tis Thou; we own thy sceptre, Lord! &c:

and in line 2d "the" should be "thy." If these alterations be allowed, it may possibly be a farther improvement to give the same mechanism to the 1st line of the 1st verse—

'Tis God! 'tis his Almighty hand &c.

This hymn, with due correction, will not be without its value.

Hymn CVIII.—Doddridge.

O Lord, say unto my soul, I am thy salvation.
Psalms xxxv. 3.

- 1 Salvation! O melodious sound
To wretched dying men;
Salvation that from God proceeds,
And leads to God again.
- 2 Rescu'd from hell's eternal gloom,
From fiends, and fires, and chains;
Rais'd to a paradise of bliss,
Where love triumphant reigns!
- 3 But may a poor bewilder'd soul,
Sinful and weak as mine,
Presume to raise a trembling eye
To blessings so divine?
- 4 The lustre of so bright a bliss
My feeble heart o'erbears;
And unbelief almost perverts
The promise into tears.

5 My Saviour God, no voice but thine
 These dying hopes can raise;
 Speak thy salvation to my soul,
 And turn my prayer to praise.

The "salvation" intended in this hymn is that announced by calvinism: it is not the *state* of salvation into which we are introduced by baptism, and in which we are to labour to *make* our "calling and election *sure*;" but the individual concerned is supposed to have some of the tokens of his infallible election, and he prays for a full persuasion of it; he regards himself as actually "*raised* to a paradise of bliss," but, scarcely "presuming to raise his eye" to such "blessings," he asks God to "speak salvation to his soul," *i. e.* to give him an indubitable feeling of assurance. We would omit the hymn: the subject of salvation is better treated in several other compositions.

We have now finished our laborious undertaking. In reviewing our numbers we have occasionally found mistakes, but not of great moment; and as we have all along disclaimed infallibility, and as the whole subject will be investigated by the Committee and the General Convention, they give us no anxiety. Our chief regret is that our review of the old additional hymns was not more thorough.

Some of the other magazines conducted by members of our church have noticed the general question, whether it be expedient or desirable to adopt any new hymns. We may therefore, we trust, without offence, conclude with our own thoughts on that point. We say then, in the first place; if the correction of the old hymns and the admission of new ones is to be, *in any sense whatever*, a precedent for changes in the Prayer Book, let the whole project be dropped; let it be dismissed by the convention with every possible mark of decisive repugnance. We say, in the next place, that if there be any symptoms of a purpose to give, by means of hymns, a *certain enthusiastic tone* to the piety of Episcopalians which the Prayer Book itself does not countenance,—an enthusiasm in which feelings are too much sublimated, or made the *tests* of piety,—then also let the whole project be abandoned: we are

at present perhaps the only denomination in which Christian orthodoxy and genuine Christian warmth are *both secure*; and God forbid that we should touch a single guard of either, or introduce any thing into our devotions which may do to either a secret or indirect injury:—artificial warmth in a denomination ends usually in coldness, and coldness prepares the way for false doctrine. But we hope there is no serious danger in either of the above respects; we believe that a collection of good metrical pieces may be adopted without putting in jeopardy any thing which Episcopalians hold dear. In this belief, we give our humble voice in favour of the measure; and we respectfully add the following remarks on the subject.

Variety,—which in some respects is to be dreaded, as interminable in its nature, and as creating an interminable appetite for *more* variety,—is, to a degree, allowed by our church, in its acts of *praise*: the Book of Psalms, used in portions, varies this branch of devotion every day; the proper psalms and selections vary it yet more; there are two forms provided after each of the lessons; and the metre-psalms and hymns are used, any part of them, at the discretion of the minister. No argument therefore against new hymns can be built on the mere dread of *variety in itself*. To what *degree* it may be safely indulged is for the General Convention to decide.—Praise differs from prayer, in being a more excited act of worship, in its topics being more various, and in its tone being sometimes changed for that of melancholy musing. Hence there may very properly be variety in our acts of praise; the same latitude in prayer would be mere caprice.

Some greater variety of metres should be adopted in justice to the claims of music. In most of the books of sacred music with which we are acquainted, and which we suppose to be at least as current throughout our country as any others, there are many tunes, and good ones, which cannot be sung to the measures in our Prayer Book. This is a difficulty not without its ill effect, particularly on the young, in those districts where singing schools are common; in

some of which districts our church is greatly dependant for its growth on the accession to it of persons not fixed in any denomination. And in *any* district of the church, we should think it desirable to have metres like that for the "German hymn," like that of Dr. Ogilvie's version of the 148th psalm, metres of ten syllables to the line, or heroic measure, more pieces of the measure like our hymn 55th, more like our 148th and 149th psalms, more like our psalm 87th and hymn 15th (restored to six line stanzas), &c. As we are now provided in these respects, we are entirely excluded from a number of good tunes; and others, such as the "German hymn," we never force on our metres without committing musical murder.

Music, or at least the taste for particular music, is changeable; but, in the department of psalm-tunes, it is not probable that it will ever stray beyond the metres which are allowed to psalms and hymns by the rules of poetry. The tunes may vary, but will always be adapted to some of these measures. If, therefore, we have an ample assortment of these, we shall have less to apprehend from the fickleness of music. It would indeed be desirable to have some check on musical innovations; but, as a matter of *fact*, is there any effectual restraint in this respect? we know not of a single congregation, where pains are taken in the singing, which, for any number of years, has been free from less or greater innovation of this kind; and, judging from the supply of new tunes, both domestic and imported, we question whether there be many congregations, either here or in England, which can plead an entire exemption. If the clergyman selects the tunes, as he has a right to do, who shall control his taste, if they be not "light and unseemly?" if he ask advice "from persons skilled in music," what other limit is there to *their* taste? We argue, therefore, that there is no prospect of fixing or limiting this department of church music, or of assigning any effectual standard to either public or individual opinion in the case. We also argue, that the greater the variety of metres we pro-

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vide, the less shall we experience the ill effects of these irremediable fluctuations of taste among those who cultivate psalmody.

As the subject is actually before the General Convention, and the committee is worthy of all confidence, and as they have sufficient time before them, we think the present a favourable opportunity of bringing this department of the Prayer Book to a state which will be more generally satisfactory, and which will leave no plea for asking another revision, and thus exciting, from time to time, apprehensions for the stability of the liturgy itself. For this purpose, let none but the good hymns now used be retained, and let as many others as are truly good be added: the number of these is not so great as to endanger the convenient size of our Prayer Books.

STERNHOLD.

Historical Notices of Saint John's Church, Elizabeth-Town, New-Jersey; contained in a Discourse delivered in said Church, November 21, 1824, by JOHN C. RUDD, D. D. Rector of the same. Published by request.

[This publication was noticed at page 128 of our present volume. We doubt not but our readers will be gratified with the interesting account of that Church which it furnishes, and have therefore extracted the greater part of the Discourse. Like notices of other churches will be proper and acceptable articles for this Journal.]

"THE earliest distinct information which we have of the affairs of this congregation, carries us back to the beginning of the year 1704. This town, named after the wife of Sir George Cartaret, by Philip Cartaret, the Governor of East-Jersey, was at that time the largest place in the province, having about 300 families. In this year the Rev. Mr. Brook was sent a missionary, by that noble and useful society, the oldest missionary society in the Protestant world, still in active and extensive operation under the old name of 'The Society for Propagating the Gospel in Foreign Parts.' My information of the early condition of the parish is derived chiefly from the re-

cords of this society.* When Mr. Brook came here, there was no suitable place in which he could officiate. The record states that he had leave, at first, to preach in Col. Townley's house. This person made great exertions for the advantage of the church, and with his family was a well tried and faithful friend; and to his bounty the congregation is to this day indebted for the ground upon which this edifice stands, and which forms the depository of their slumbering relatives and friends.

"In less than six months the congregation grew so numerous that the house of their friend would not accommodate them, and they resorted to a barn, which, however, they were obliged to abandon in the winter. It was now determined to attempt the building of a church, and on St. John the Baptist's day, in the year 1706, the foundation of the building in which we now are was laid. This building, small and humble as it then was, was spoken of in England as worthy of great praise, and evincing an honourable zeal.

"The diligence of Mr. Brook in this place, and in the adjacent country for thirty or forty miles in various directions, secured to him the warmest and most grateful affection of the people, as well as the high approbation of the society by whom he was employed in this then new and uncultivated country. He was, however, soon called from his most useful labours, for he died in 1707, deeply lamented, and for many years remembered, and spoken of in the annals of the society with an affection, in which no doubt many of those participated who now moulder in dust around us. It would seem from the records, that two or three years at least elapsed before the place of Mr. Brook was filled. The Rev. Mr. Vaughan was his successor, and the first information is found in the record of a letter from Mr. Vaughan to the society, in 1711, in which he says his congregation was flourishing, that he had 30 communi-

cants, and that he had baptized here 12 adults and eighty children. In this year he received from the society 100 Bibles and Prayer Books, besides small tracts to the value of five pounds sterling, for distribution among the poorer people. It is natural to observe here, that the plan of Bible and Prayer Book societies is much older than many people are apt to imagine. The first effort in this kind of charity on the records of the Protestant world was put forth by this institution and its cotemporaneous sister, "The Society for Promoting Christian Knowledge." To these societies the church in this country has been deeply indebted, as well for books of devotion, for Prayer Books and Bibles for the desk of churches, as for the ministers who dispensed the word and ordinances.† From this time down to

"† The principle upon which these societies proceeded was the same as that which has since been ably advocated by some warm friends of the church, and the defence of which has brought upon them many severe animadversions; that the Word and the Church of God should go together; that in order to the advantageous circulation of the Scriptures, they should be accompanied with the Prayer Book, which not only contains a comprehensive view of the doctrines of revelation, but conveys the language of Scripture to the heart in the most appropriate devotions. The propriety and usefulness of uniting the Book of Common Prayer with the Bible, could not be more forcibly urged by the most zealous Episcopalian, than in the following extract from a lecture of the Rev. Dr. Miller, one of the professors in the Theological Seminary of the Presbyterian Church at Princeton. We have only to substitute for *the public standards of the Presbyterian Church, the Book of Common Prayer*, and the principle referred to above has as warm an advocate in Dr. Miller, as in any churchman who has written on the subject. 'We may infer,' says the professor, 'from what has been said, the duty and importance of all the members, and especially the ministers of the Presbyterian Church, exerting themselves to spread the knowledge of her public standards: I say, 'her public standards,' notwithstanding all the sneer and censure which have been cast on this language; for every intelligent and candid man in the community knows that we employ it to designate, not formularies which we place *above the Bible*, but simply those which ascertain and set forth *how we interpret the Bible*. These formularies, if they be really an epitome of the word of God—and surely, we think them so—every minister is bound to circulate with unwearied assiduity, among the people of his charge.'—Again, says this learned divine, 'Our Episcopal brethren exercise a most laudable diligence in placing the volume which contains their articles, forms, and offices, in every family within their reach, which belongs to their communion, or

* "For much of this information I am indebted to my estimable friend, the Rev. R. F. Cattle, now a missionary at Detroit, who transcribed it for me, from the abstracts of the proceedings of the society, in the library of the General Theological Seminary of the Protestant Episcopal Church."

the severance of the colonies, benefactions in Bibles and Prayer Books, and various useful publications, as well as parish libraries, in some instances, were sent to all the missionary stations in this country.

"From the records of the society it is obvious, that Mr. Vaughan was a highly useful and faithful labourer in the vineyard of his Master. His flock here increased much beyond his expectations. In 1713 the congregation forwarded a letter of thanks to the society, for their kindness in sending them a clergyman of such estimable character as Mr. Vaughan. 'We esteem ourselves happy,' says this letter, 'under his pastoral care, and have a thorough persuasion of mind that the church of Christ is now planted among us in its purity. Mr. Vaughan hath, to the great comfort and edification of our families, in these dark and distant regions of the world, prosecuted the duties of his holy calling with the utmost application and diligence; adorned his character with an exemplary life and conversation; and so behaved himself with all due prudence and fidelity; showing uncorruptness, gravity, sincerity, sound speech; that they who are of the contrary part have no evil thing to say of him.'

"The justice of this exalted character may be found in the fact, that his labours were extended with great advantage to many other places, where he organized congregations, which would still have been flourishing could they have enjoyed the uninterrupted services of the ministry. 'Amboy, Woodbridge, Piscataway, Newark, Whippany, and in the mountains—in these places he baptized in two years 556 children and 64 adults,' and, it is added, that 'he found the people in general anxious to be settled and grounded in the Christian faith.'

"In 1721, it is stated that this congregation consisted of 200 souls, of whom 40 were communicants. Twelve years later, Mr. Vaughan made application to the society for Prayer Books

and other pious works, stating, that the several congregations he served were large and attentive, but that the expense of Prayer Books could not well be borne by many people.

"The society, with their accustomed liberality, soon forwarded the books solicited, and we find a letter from Mr. Vaughan acknowledging the receipt of them. The same letter states that his number of communicants in this church was 70. In 1739 he informs the society of a benefaction of land for a glebe, which the parish had recently received: he now states the number of communicants at 84.

"The church here continued to flourish under the care of this active and valuable servant of the altar, till the year 1747, when she was deprived of his services by death, after a life of piety and zeal, and after 33 years of laborious exertion in the cause of his divine Master. From the information I have received from one* who recollected this valuable man, it would appear that he was happily constituted for the times in which he lived, and the sphere of his labours. He was sprightly and engaging as a companion, as a friend and neighbour kind and liberal, and his public ministrations were marked by great solemnity and tenderness, especially the administration of the holy supper.

"It is worthy of notice, that Mr. Vaughan and the minister† of the Presbyterian congregation, then the only clergymen in this town, both lay corpses on the same day, the latter having died a few hours the first.

"During the year 1748 or 1749, the society in England, which it ought to be remembered supported nearly all the clergy of the Protestant Episcopal Church in the colonies, finding it difficult to obtain missionaries, resolved to unite this parish with that of Christ Church, New-Brunswick; and these two places made one mission, under the care of the Rev. Mr. Wood. But as this missionary had much duty in the city of Brunswick and its neighbourhood, and could officiate here only once

can be considered as tending towards it. All this is as it should be; it bespeaks men sincere in their belief, and earnest in the dissemination of what they deem correct principles."

* Gen. Matt. Williamson, who died in November, 1807, at the age of 91 years."

† The Rev. Mr. Dickinson."

in four weeks, the members of this congregation earnestly solicited the society for a more frequent supply of divine service. This anxiety of the people was gratifying to the society, and they immediately appointed Mr. Thomas Bradbury Chandler their catechist, with the assurance that he should be admitted to holy orders on the due application being made, and that he should then become their clergyman.

"The life and history of this person, who afterwards rose to the notice, affection, and esteem of the dignitaries of the church, became identified with the history of this parish; and St. John's Church, Elizabeth-Town, is secure of a remembrance on the other side of the Atlantic, from the circumstance that the name of Chandler will long be recollected there, as an able defender of the church, a laborious student, a sensible divine, a sound scholar, and an active missionary.

"In 1750, Mr. Chandler went to England, where he obtained holy orders, and after forming those acquaintances which afterwards grew into most valuable and interesting friendships, he returned, and became the minister of this parish, of which he was rector for nearly 40 years, having never held any other cure, though more important livings were at his command. He even declined, in consequence of impaired health, the bishoprick of Nova-Scotia, and might have refused more distinguished favours. He now slumbers here, in the bosom of the family and parish which grew up around him; and it is not saying too much to add, that, under God, the church in Jersey, and particularly this parish, is indebted for much of her present respectability to his timely and laborious efforts. As an able instructor of the young, and as the friend and promoter of the Society for Supporting the Widows and Children of Clergymen, both this parish and the state are bound to remember his name with reverence and affection.

"In November, 1751, he informed the society, in a letter which they have preserved, that after a passage of nine weeks, such was the tedious length of a voyage from England in those days, he had reached the place of his desti-

nation, where he had been most joyfully received, and had entered upon the duties of his office.

"Notwithstanding the attention of Mr. Wood, and the efforts of lay readers, the congregation evidently declined from the death of Mr. Vaughan, to the appointment of Mr. Chandler. We find the society remarking in the year 1755, that 'Mr. Chandler, their missionary, doth great good in Elizabeth-Town and Woodbridge. When there, as lay reader, about seven years ago, the number of communicants was about 40, but they are increased now to 90.' This is one among many obvious proofs that a parish will seldom flourish to any extent without the residence in it of the pastor. This place and Woodbridge now formed one mission, and the people of the latter commenced the building of a church. The greatest number of families ever attached to the church in that village was about twenty. Two years after the date of this communication, the rector informed the society, that though the church here maintained her ground, very little more was done. The people, it would seem, were more anxious about their civil than their religious concerns. The political affairs of the country at this time were in a confused state, and the anxiety excited by them unfriendly to religion and the church. About the year 1757, the church here was favoured by the notice of George the 2d, who ordered a chime of bells and a valuable library for the use of the congregation, with some plate for the altar. These were taken by the French, and of course we lost the benefit and pleasure of the gift.

"The next notice taken of this parish on the society's books was in 1762. For several years previous to this date there had been a considerably keen controversy maintained between the church and dissenters. It is recorded that it had happily subsided: that the opponents of the church had abated their prejudices, and that there was now much harmony and quiet understanding between the parties. Dr. Chandler states his number of baptisms in the half year preceding his report, to have been 29, which shows a flourishing state of things.

"It is somewhat singular, that though this parish had existed for more than half a century, and though it had been highly respectable for numbers, as well as for the reputation of its members, it had never been incorporated. Dr. Chandler, with the leading men of the congregation, made the requisite application, and the charter* of the crown was obtained in July, 1762. A copy of this instrument is preserved in the records of the vestry, and as it was confirmed after the revolutionary war by the legislature, it still serves as the rule for regulating the temporalities of the congregation. If there had been any records of the proceedings of the parish previous to this time, they have been lost, and they were probably of very little consequence, from the circumstance that they were not remembered by the oldest persons with whom I conversed on the subject, nearly 20 years ago. Dr. Chandler, however, commenced a parish register for the record of marriages and baptisms, in 1750, which has been carefully preserved, and the same book is now the parochial register.

"The year following the date of the charter, Dr. Chandler returns his thanks for a donation of books for distribution, and notices the improving state of the church at Amboy, in consequence of the appointment of Josiah Hardy as governor of the province. In the same letter he entreats the society to annex Woodbridge to the mission of Amboy, stating as his reason, that 'the circumstances of his own congregation require his constant attendance, and he is anxious to devote himself entirely to them, and they have exerted themselves in an extraordinary manner to deserve it.' In order to accommodate some families who lived remote from the church, Dr. Chandler often officiated at their houses

and baptized their children. In the half year preceding this communication, he had baptized 4 adults and 71 infants.

(To be concluded in our next.)

For the Christian Journal.

The following Address was delivered at the annual Meeting of the Female Episcopal Tract Society of Baltimore, in St. Paul's, on the 3d day of June, by Bishop KEMP.

To convey instruction by parables was an ancient, and, under certain circumstances, a most happy mode. When the term parable is confined to a comparison between sensible and spiritual objects, or to short narratives, this way of teaching has some eminent advantages. Spiritual things are more easily comprehended when compared with natural. Little stories, true or fictitious, rouse the attention and affect the heart. As there does not seem to be an immediate reproof of the person for whom they are intended, offence cannot well be taken. Nor are prejudices and passions brought into action by this indirect way of reproof or information.

Our Saviour, who exactly knew the true state of the hearts of his hearers, and who in this respect, as well as in all others, spake as never man spake, often used parables; and in proportion to the condition of his audience, he made the allusion of his parables more or less obscure. The parable of the sower is inimitably simple in style, but rich in instruction. The fate of the Gospel with all those descriptions of men that are found in all nations, is exactly described by the common and well understood process of a sower going out to sow. The parables of the tares and of the drag-net are of the same kind. Spiritual things are beautifully illustrated by the works of men and the ways of Providence.

The parable of the prodigal son is a most interesting narrative, and full of valuable instruction as well as affecting incidents. All the characters introduced are strongly marked. In the father, paternal indulgence and affection shine conspicuous. The progress of

* The charter is dated in the second year of the reign of George the 3d, July 20, A. D. 1762. The following persons are named in this instrument as applicants for the act of incorporation, and constitute the first rector, wardens, and vestry duly appointed.

"Rev. Thomas Bradbury Chandler, rector.—John Halsted, Jacob De Hart, wardens.—Henry Garthwaite, Amos Morss, Ephraim Terril, Matthias Williamson, John De Hart, Jonathan Hampton, John Ogden, Cavalier Jonet, John Chetwood, vestrymen."

sin and its direful consequences—the nature of true repentance and its happy effects—are finely depicted in the young son; and jealousy appears prominent in the character of the elder brother.

The parable of the pharisee and the publican is a specimen of the most impressive reproof that could possibly have been given to a proud and self-conceited sect. And in the parable of the rich man and Lazarus, the regions of the dead are laid open to view.

No one perhaps, in modern times, has approached so near this mode of instruction of our blessed Saviour as Miss Hannah More. This pious, learned, and indefatigable lady, wrote and circulated an incredible number of tracts, the greater part of which were little stories, calculated to exhibit the beauty and happiness of religion, and the progress and misery of sin, among the lower classes of people. The Shepherd of Salisbury Plain, to mention no others, is a most interesting picture of contented poverty under the influence of religion.

The Protestant Episcopal Female Tract Society of Baltimore have a just claim to be ranked among those who pursue the same great purposes by the same means. The principal objects of their pious regard, and their cheerful exertions, were the families of the poor. In visiting the abodes of poverty and disease, they had found an alarming degree of carelessness and ignorance in religious matters, as well as sin and misery. Although Bibles had been given to their families, they were often suffered to lie useless. The Lord's day was, in the least offensive way, made a day of idleness, but much more frequently a day of sin and dissipation.

Little interesting tales, it was thought, would be the most likely instruments, with the blessing of God, to rouse attention. For by reading these to sleepy and careless parents, children might affect their hearts, and prepare them for religious impressions and religious instructions—by exhibiting the danger and the misery of sin, they might rouse them to the concerns of their soul. They would then resort to the Bible, and to the house of God.

Tracts too were published upon the

ordinances and the sacraments of the Church, with a view, by the means of grace, to bring those who were duly awakened, to the hope of glory. There were also happy allusions to, and illustrations of the services and offices of the Church; and in addition to the effects produced upon the objects of their care, the ladies themselves became enlightened and correct theologians, so as to strengthen the Church of Christ, and to resist the innovations and follies of a speculative and fanciful age.

Soon after their publication in England, this society became possessed of the Stories of Mrs. Sherwood, explanatory of the Church Catechism; and, with due acknowledgments to the pious writer, were proceeding to issue them in tracts, with such alterations as they certainly required to bring them to a conformity to the doctrines and sacraments of the Church. Circumstances, however, induced them to publish the whole volume in a corrected state: and although attempts were made to raise a clamour against this publication, by persons who seemed neither to know the laws of literature nor the doctrines of the Church, still it has been kindly received, and zealously circulated, by the most enlightened and pious Churchmen.

Thus has this society proceeded in its pious labours; and for my own part, I have great pleasure in recommending it to the patronage and support of the members of our communion, well assured that its tracts are highly calculated to allure the thoughtless to a concern for their souls—to draw the young into a delight of religion—to prepare the way for reception of the Bible, the observance of the Lord's day, and the application of the means of grace.

With regard to the success of their labours, although the same principle must apply as to the labours of the ministers of the Gospel, "Paul may plant and Apollos may water, but it is God that giveth the increase," still these ladies have good ground to believe that they have done much good. The extensive circulation of their pieces, the gratitude with which they are received, and the eagerness with which they are read, yield reason to hope,

that they are acting as valuable pioneers for the extension of the Gospel of Christ, and for the improvement of the rising generation in the most valuable of all acquirements, religious affections and holy lives.

On all such occasions as this, they do expect that their means will be considerably increased, their resources enlarged, and their hearts encouraged. And should this be the case, they will print and distribute tracts of a larger size, and calculated to yield instruction on all the prominent doctrines of the Gospel, and the ordinances and sacraments of the Church.

This society wish it to be believed that they move in a sphere too high for the circulation of such poor, incorrect, and often injudicious little pieces as issue daily from the press. While they have heretofore pursued the example of Mrs. More, they hope in future to follow the *Society for the Promoting of Christian Knowledge*. Already have thirteen volumes been published by that learned and pious body of men in England, and copies have been kindly sent to this country. These form almost a complete body of divinity; nay, indeed there is hardly a subject with which a pious Churchman ought to be acquainted, that is not ably illustrated in these tracts.

The Holy Scriptures, the liturgy of the Church, family and private devotions, the catechism, confirmation and the Christian sacraments, the doctrines of the Gospel and the duties of a Christian life, education in Sunday schools in particular, with many other subjects, are treated in these tracts; and judicious selections may be made, so as to render essential service to the Church of Christ, and to promote the salvation of human beings.

Thus the labours and the views of this society are laid before you. It cannot be doubted but you will cheerfully advance their objects, and cooperate in their works of love.

To every well disposed and generous mind, to every pious Christian, it must be a subject of elevation and joy, that a number of ladies, some surrounded by large families, who require much care and much attention—some in the

midst of the infatuations of a city displaying all the gaudy attractions of folly, and all the deceptive allurements of amusement—should still find time and inclination to labour to initiate the young in the way of godliness, to rescue the miserable from the paths of vice, to rouse the careless to a concern for their souls, and to yield to the ignorant the knowledge of salvation. Blessed Lord! to the divine influence of thy holy religion, to the effectual workings of the Spirit of God, are to be ascribed so distinguished a charity as this.

Let the hand of benevolence put into this treasury the rich man's munificence as well as the widow's mite, that we may all, in our various degrees, add to the number of glorified spirits in God's everlasting kingdom.

For the Christian Journal.

Church Grants in New-Hampshire.

A friend has extracted from the Proceedings of the Society for Propagating the Gospel in Foreign Parts, the following interesting notices of early church grants in New-Hampshire; and they are published with the view of calling attention to them, should they have been altogether forgotten or neglected by our friends in that quarter:—

“In 1762, the Rev. Arthur Browne, in a letter to the Society for Propagating the Gospel in Foreign Parts, dated March 3, writes, that about eleven years ago, when he was in London, he informed the society that the governor of New-Hampshire, Benning Wentworth, Esq., directed him to acquaint them, that there were several large tracts of land to be granted away in that province by his Majesty's authority, which, in process of time, would be very valuable; and that it was his opinion, that, upon the society's application to his Majesty, orders would be issued to him to grant that body such tracts of land in that province as should seem good to his sacred Majesty; and that, upon the issuing such orders, he would faithfully discharge his part in granting and laying out such lands for their use, as would be most capable of improve-

ment. He now informs the society, that the governor has interested them in 108 towns; and as there are still more to be granted, intends to interest them in every one he shall hereafter grant. This, Mr. Browne observes, will be an improving estate, and attended with no expense, unless the society should be disposed to cultivate and improve immediately. The interest in each of these towns will amount to 300 acres or more. He adds, that the governor has not only made this generous provision, but has also set apart glebes in each of the towns, for the support of the ministry of the Church of England; and has also granted an equal portion or right to the first settled minister of the Church of England and his heirs, with the rest of the proprietors of every town, for ever: thus laying a lasting foundation for the growth of the Church in those parts.

"In another letter, dated July 10, 1762, Mr. Browne acquaints the society, that his excellency has interested the society in 12 towns more, making in all 120."—*Abstract of the Proceedings for 1763*, p. 49, 50.

"The Rev. Arthur Browne, in a letter dated October 10, 1763, continues to write on the subject of the lands granted to the society in New-Hampshire, and recommends the appointment of an agent duly qualified, to see justice done in laying out the rights, and ascertaining the limits and bounds of the several towns, and preserving the timber in the towns where settlements are already made."—*Abstract of the Proceedings for 1764*, p. 59.

Quere.—Are any of these lands recoverable? Have any measures been taken to ascertain this fact, or, if they are, to reclaim them?

For the Christian Journal.

Extract from the Report of the Female Protestant Episcopal Missionary Society of Salem, New-Jersey.

The amount of funds collected this year was paid over to the Right Rev. Bishop Croes, and by him transmitted to the treasurer of the convention of this diocese, as appears by his report

entered on the journals of said convention. The managers have the satisfaction to state, that almost, if not all, the vacant and destitute parishes in this diocese have, through the aid of this and similar institutions, been supplied with frequent services, and that none have been entirely neglected. From correct information they are enabled to add, that the present condition and future prospects of such parishes give reason to indulge the hope, that the period is not far distant, when most of them will require but little missionary aid. Within two years at least, one third of the former destitute parishes have been connected with regular cures, thus enabling the remainder to be more frequently and profitably supplied. With regard to the General Missionary Society, with which this institution is connected, the managers have with great satisfaction to state, that its exertions have also been crowned with much success. A mission has been established at Green Bay, exclusively for the benefit of the aboriginal tribes in that remote section, and several other important stations are in contemplation to be established the ensuing year.

Before closing this communication, we would wish to notice the mission of the Rev. R. F. Cadle at Detroit, Michigan Territory. We could readily conceive, from our knowledge of that gentleman, that it would be conducted with zeal and ability; his talents, his piety, and unassuming merit, must ensure esteem and respect wherever the path of duty may lead him; and when the truths of the religion he inculcates are so beautifully exemplified in his own conduct, they can scarcely fail of producing conviction in the minds of others. And it is with great pleasure we have understood, that since his residence at Detroit, a church has been constituted, of which he has been chosen rector. It must certainly be a source of great satisfaction to the philanthropist to learn, that the light of religion is shedding its mild rays through every portion of our western hemisphere. On the shores of those lakes so often the theatre of war, where its tocsin has so lately sounded, and where the savage roamed the forest with hands stained with human blood,

and feelings fierce and unrelenting as the beasts of prey, churches are erecting, and the pious exertions of missionaries diffusing the principles of a religion that changes the heart, subdues its evil propensities, and enables us to extend the hand of fellowship and good will to all mankind. In review of this subject there is indeed abundant reason for gratulation and encouragement to all who are disposed to aid in this institution, and ample testimony evinced from experience, that the exertions and contributions of its members have not been in vain.

By order of the managers,
ISABELLA PARRETT, Sec'ry.

No apology is necessary for transplanting from the Churchman's Magazine for April, the following interesting biographical sketch.

Memoirs of Mrs. JULIA BEACH.

FOR the benefit and improvement of the world, conspicuous examples of piety and religion should be commemorated, and preserved from oblivion. Encomiums lavished on the *dead*, are indeed too often but mere flattery, addressed to the *living*. But those who were intimately acquainted with the subject of the following sketch, can witness, that the modesty of truth is, in no instance, violated by undeserved commendation.

Mrs. *Julia Beach*, was the eldest daughter of the late Dr. Bowden, Professor of *Rhetoric* and *Belles Lettres* in *Columbia College*; a gentleman well known in this country, by his controversial writings on the Church, and its government. She was born at New-York, October 19th, 1775. Under the superintendence of such a father, as might be expected, her education was superior to that of females in general of her age and standing. Her mind was well stored, in particular, with sentiments of piety and religion. Nothing, however, is preserved, worthy of remark, respecting her childhood. In 1789, Dr. Bowden accepted an invitation to the charge of a parish in the Island of St. Croix, West-Indies; and immediately removed thither with his family. But the effects of the climate

were soon experienced. Almost all of them were attacked with fever, which proved mortal to two of the children. Mrs. Beach herself long languished in a state of almost total insensibility. In this state she was removed, by the advice of physicians, to the mountain air of Tortola; and from thence, as soon as her health would permit, to New-Haven; and placed in the family of the late Rev. Dr. Hubbard. Here she remained until the whole family returned to Stratford, in this state, in 1791. By this sickness her constitution appears to have been broken, and never wholly repaired. And now it was, that under the apprehension of approaching death, her mind became seriously affected; and young as she was, only fourteen, she manifested evidence of more than common impressions of divine grace upon her susceptible heart. She herself always considered this as the period when she began to live the Christian life; to see and feel the need she had of atoning mercy through Christ—As a sinful creature, that she was unable *of herself to help herself*. These impressions continued with her through life, and afforded her consolation in believing in the midst of many temporal evils she was called to endure. Nor should any one object to the sincerity of her profession, by alleging that its first emotions were the effect of terror, and the apprehension of death. A merciful God often takes this course to awaken the thoughtless, and rouse the stupid. And there is reason to think there are few really pious persons who cannot date the beginning of their Christian life from some calamitous event, or grievous dispensation of Providence. Under this view they always bless God, that he tried them with afflictions, that they might feel their pressing need of divine assistance.

During the period in which young persons commonly indulge in amusements, the subject of these memoirs mostly resided with her father at Stratford, until 1796; and then at Cheshire; enjoying his tenderness, solicitude, and care. Her religious impressions did not render her gloomy and unsocial: she found consolation in believing, and was therefore cheerful among her friends,

and tranquil in her own mind. Her conversation, though commonly serious, was yet animated, and consequently interesting. A good proficient in both vocal and instrumental music, her presence was desirable in all sorts of company.

After passing thus a few years in calm repose, under a conscious sense of her heavenly Father's surrounding care and protection, she was destined to a different situation; to take upon herself the care of a family. In the year 1801 she became the wife of Burrage Beach, Esq. of Cheshire; and in the domestic circle she felt all the responsibility of her station. Her undissembled piety, and amiable disposition, caused her to experience the force of the poet's exclamation:—

Delightful task! To rear the tender thought,
To pour the fresh instruction o'er the mind,
And teach the young idea how to shoot—

In this she was constantly occupied; and few have been so to better effect. Early reverence, and undissembled affection towards her, with piety towards God, were the fruits of her maternal care and tenderness.

Thus occupied, several years more passed in pious tranquillity. But now her constitution, fatally impaired by a short residence in the West-Indies, as has been mentioned, began more and more to give way. She was attacked, often and again, by a complication of disorders; by which she was confined for weeks together to her room, and sometimes to her bed. These attacks were always attended with severe pains, that baffled the skill of her physicians, to remove or moderate. These sufferings were aggravated by the repeated dispensations of Providence, in taking from her, by death, her father, mother, and three brothers, in the space of about seven years.* Still in the intervals of relaxation from her complaint, she was

cheerful and social as usual. She received and visited her friends—she murmured and repined not—she knew in whom she had believed: and her faith was not to be shaken from its steadfastness by these temporary calamities.

At length, in April last, 1824, her physicians began to despair of longer contending against her disorders; and her friends who visited her, saw her body wasting away, in a surprizing manner. Yet her mind even seemed to brighten with the prospect of soon seeing a brighter world, in the society of her friends, who had gone before, in the faith of a blessed immortality. She often spake of her dissolution, with manifest joy and triumph, expecting soon to be blessed by the smiles of her divine Lord and Master. With perfect self-command and tranquillity, she frequently charged her family how to behave themselves after her departure; as if setting out on a distant journey, expecting again to return. To absent friends she sent kind messages; exhorting them to persevere in the good way. To those whose conduct she approved not, she desired her solemn admonition might be communicated, that they should bethink themselves in good time, and turn unto the Lord before it should be too late. To her friends who were present, her remarks were often striking and impressive. Some of them deserve particular mention; as they are recollected by a female religious friend, who constantly attended her, during two or three of her last weeks. Being asked if she did not expect to meet her father, mother, and other deceased relatives, in the regions of bliss, she seemed to pause, but at length replied, that she did not doubt of their being blessed; but if she should see and know them, yet the supreme love of her Saviour, she expected, would absorb all thoughts of earthly attachments. To her daughter, who asked if she would not wish to live, provided she could be restored to health, her reply was, O no; when my divine Saviour has conducted me to the gate of heaven, and shown me its glories, should I desire to return again to this evil world? Being asked by the above mentioned friend, some three or

* Mr. Thomas Bowden was lost at sea, in the memorable equinoctial gale of September, 1815. Mr. Richard Bowden sailed from Charleston, S. C. in 1816, bound for Europe, and the vessel has never been heard from. Dr. Bowden, the father, died at Balston Springs, July 31st, 1817. Mrs. Mary Bowden, the mother, died at Stratford, December 29th, 1819. The Rev. James Bowden and his wife, died at Charlotte Hall, Maryland, within five days of each other, on the 18th and 23d of August, 1822.

four days before her dissolution, whether her mind continued clear, with respect to her future prospects, she replied, Sometimes methinks I discern a little cloud; but it soon passes away, and all is bright and glorious as the sun. Mourn not, said she to her children; it would be impious to be disconsolate on my account, who am going to be so happy in the world of light. Never for an hour, hardly for a minute, did she appear to lose her mental powers. With a full sense of approaching dissolution, triumphant was her death; such a death as all who witnessed, should bless God for the instruction it afforded.

At length, having been many years a communicant at the Lord's Table, whenever opportunity and health permitted, she desired once more to give a pledge of her faith, in his own appointed ordinance. It was accordingly administered to her, in company with her husband, two daughters, and a few select friends. The scene may well be conceived to have been interesting. She distinctly joined in the devotions, and after receiving the elements, she clasped her hands on her breast, in calm repose; then after the ordinance was finished, she kissed the younger children, that kneeled and leaned over her emaciated face. To be present seemed heaven on earth!

After this she lingered three days, unable to speak, or but feebly. Still the speaking eye told that she knew her friends. It said, Weep not for me, since I am going to be blessed above thought. On the 31st of July she expired, leaving a rich legacy to her children, in her amiable and pious example.

From the station which women hold in society, they are precluded from achieving what the world calls great and interesting actions. But still in the domestic circle, in sweetening the charities of life, and in inspiring religion and piety, they may be truly great, in the estimation of God. And such, we can justly say, was Mrs. Beach. Her piety was noiseless, but sincere. It looked not for the praise of men; but for his approbation, who seeth not as man seeth. A firm believer in all the doctrines of grace, her faith produced its genuine fruits, in her life and conver-

sation. Fond of solitude, she spent much time in converse with her God and Saviour in secret prayer. Yet in company she was always cheerful: For her prospects of futurity were bright and animating; and what should render her gloomy and desponding? She knew the temporal ills, she sometimes experienced, would soon be no more; and why should they deeply corrode her feelings? She frequented the house of God, whenever opportunity presented; where she joined in the prayers and praises of the Church, with sincere affection, and fervent devotion. She was fond of reading, not for pedantic distinction, but to render her intelligent and social. Her Bible and books of devotion were her chief companions; particularly *Law's Serious Call*. Kindly affectioned to the needy and distressed, in her such always found relief if in her power. Charitable to the utmost of her means, she aided, with her advice and subscription, all societies within her reach, whose object was charity to the bodies or souls of men. She was a kind neighbour, an affectionate wife, a tender mother, and a friend to all mankind. Thus having lived, it was to be expected her death would be tranquil and glorious. And all who had the happiness of witnessing it, could but exclaim, *Let me die the death of the righteous, and let my last end be like his.*

From the Christian Remembrancer for February, 1824.

Biblical Illustrations.

Isaiah xxx. 6 — The burden of the beasts of the south: into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels.

THE whole caravan being now assembled, consists of a thousand horses, mules, and asses, and of five hundred camels. These are the ships of Arabia; their seas are the deserts. A creature created for burden—six hundred weight is his ordinary load, yet will he carry a thousand. Having with two days rest refreshed them, now to begin the worst of our journey, on the 10th

of March we entered the main deserts, a part of Arabia Petræa, so called of Petra, the principal city, now Rathalah. On the north and west it borders on Syria and Egypt, southward on Arabia Felix and the Red Sea, and on the east it hath Arabia the Desert; a barren and desolate country, bearing neither grass nor trees, saving only here and there a few palms, which will not forsake those forsaken places. That little that grows on the earth is wild hyssop, whereupon they do pasture their camels, a creature content with little, whose milk and flesh is their principal sustenance. They have no water that is sweet, all being a mere wilderness of sand, the winds having raised high mountains, which lie in drifts, according to the quarters from whence they blow.—*Sandy's Travels.*

St. Luke i. 80.—And was in the deserts till the day of his showing unto Israel.

We came to the cave where John the Baptist is said to have lived from the age of seven years, until such time as he went unto the wilderness by Jordan, sequestered from the abode of men, and feeding on such wild nourishment as these uninhabited places afforded. This cave is seated on the northern side of a desert mountain, hewn out of the precipitating rock. Over this, on a little flat, stands the ruins of a monastery, on the south side naturally walled with the steep of a mountain, from whence there gushes a living spring, which enters the rock, and again bursts forth beneath the mouth of the cave, a place that would make solitude delightful, and stand in comparison with the turbulent pomp of cities. This overlooks a profound valley, on the far side hemmed with aspiring mountains, whereof some are cut (or naturally so) in degrees like alleys, which would be else inaccessiblely fruitless, whose levels yet bear the stumps of decayed vines, shadowed not rarely with olives. And surely I think that all or most of those mountains have been so husbanded, else could this little country have never sustained such a multitude of people. After we had eaten of such provision as was brought us from the city, by others of the fraternity that there met us, we turned to-

wards Jerusalem, leaving the way of Bethlehem on the right hand, and that of Emmaus on the left.—*The same.*

1 Kings xviii. 42, 43.—And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees,

And said to his servant, Go up now, look toward the sea.

Mount Carmel stretches from east to west, and has its uttermost basis *washed with the sea*, steepest towards the north, and of an indifferent altitude; rich in olives and vines when husbanded, and abounding with several sorts of fruits and herbs, both medicinal and fragrant, though now much overgrown with woods and shrubs of sweet savour. It is celebrated for the habitation of Elias.—*The same.*

Jeremiah xli. 18.—Surely as Tabor is among the mountains, and as Carmel by the sea, so shall he come.

We passed Mount Hermon and Mount Tabor at a considerable distance on our left. The latter is a dark-looking, insulated, conical mountain, rising like a tower to a considerable height *above those around it*. Advancing a little further, we came to a well of excellent water, which we found extremely refreshing after the tepid waters of Gennesaret. After this the country became better inhabited, and we passed several comfortable villages, with considerable cultivation on the hills and valleys around them; and in about five hours and a half from Tiberias, reached Couvercane, or Cane Galil; it receives both names in the country, and is the Cana of Galilee where Christ performed his first miracle of turning water into wine.—*The same.*

From the Christian Remembrancer for May, 1825.

Arrival of the Bishops of Barbadoes and Jamaica.

"On Saturday morning, at 11 o'clock, the bishop left his Majesty's yacht Herald, under a salute from the shipping, and landed at the upper stepping-stones of the wharf, where he was received by a guard of honour of the 35th regiment. Four companies of the royal regiment of militia, under the command of Major Walrond, were also there by order of his excellency the governor, and formed a line on each side of the street from Trafalgar-square,

leading to the church, through which the bishop, attended by nearly the whole of the clergy of the island, with the Rev. archdeacon Parry, the Rev. Mr. Adam, and the Rev. Mr. Chaderton (rector of St. George's, Tortola,) walked to St. Michael's church. The procession having arrived at the church, the Rev. Mr. Garnett, our rector, conducted the bishop to the chair prepared for him on the right side of the altar; his lordship's secretary, Mr. Cole-ridge, read aloud the royal commission, and the certificate of the bishop having been duly consecrated; at the conclusion of which the rector ushered his lordship into the stall, fitted up some time ago by the provident care and attention of the vestry for his reception. The morning service was then read by our lecturer, the Rev. Mr. King, with which were joined the prayers for the 29th of January, being the anniversary of our gracious King's accession to the throne of his ancestors. We are disposed to consider this as a peculiarly happy coincidence of events; and so powerfully were our feelings excited on the interesting occasion, that, independent of our joy at seeing the hope, for many anxious months ardently cherished, at last realized, of seeing our own bishop, we hailed the double celebration of the day as an auspicious omen for our country. An immense crowd of persons, who filled not only the pews but the aisles of the church, were gratified, and we are sure we use no unfit word when we say, they were delighted to hear the Communion Service read by the lord bishop. His voice, and his manner of reading the commandments, and the beautiful prayers from the service for the King's accession, were, beyond comparison, fine and impressive.

"Notwithstanding the vast assemblage of persons of every description, the instant that the bishop's deep-toned commanding voice was heard, the most perfect silence prevailed; and, when he pronounced the blessing, we do believe it penetrated the heart of every one present: every countenance indicated a feeling which words would fail to describe. When we think on the affectionate earnestness, the pious fervour with which he gave utterance to his words, we do indeed feel a conviction that it was with all his heart and soul that this minister of the Gospel invoked the blessing of the Most High, the adorable Trinity, upon the people of this land. And, oh! that we could, in the prophetic spirit of the patriarch, repeat, "Yea, and they shall be blessed."—*The Barbadian Newspaper, Tuesday, February 1, 1825.*

A deputation from the clergy having previously waited on his lordship on board the Herald, and ascertained when it would be convenient to him to receive the body of the clergy, the clergy repaired in a body to his lordship's residence, where they

delivered a congratulatory address to him on his landing: after which his lordship was sworn in as a member of the council. The bishop subsequently visited the schools at Bridgetown, with the state of which he professed himself satisfied, and was about to proceed on a tour through the different parishes.

The bishop of Jamaica sailed immediately for Jamaica, where he arrived on the afternoon of February 11. Shortly after the Herald came to anchor at Port Royal, Vice-Admiral Sir Laurence Halstead, with the different captains of the squadron, and Commissioner Ross, went on board and complimented the bishop on his safe arrival. Every preparation was made for his reception, on landing, with the honours due to his rank and sacred office.

"At 7 o'clock on Tuesday morning, our anxiously expected prelate quitted the Herald yacht, in Port Royal harbour, under a salute from Fort Charles, and all the vessels of war in port, and accompanied by Captain Leeke, proceeded in Vice-Admiral Sir L. Halstead's barge to the landing-place at Port Henderson, where a guard of honour from the 91st regiment received his lordship, and Fort Augusta repeated the salute. Captain M'Donald, his grace's military secretary, received his lordship, and with Commissioner Ross entered the carriage of his grace the governor, which waited to convey the bishop to Spanish Town, where another guard of honour from the 50th regiment received him at the entrance of the King's house, in front of which the royal standard was hoisted. Vice-Admiral Sir Lawrence Halstead had previously arrived there.

"About 10 o'clock, the 50th regiment, with the militia of St. Catherine's, lined the streets; and shortly before 11, such of the members of the honourable the council and assembly as upon such short notice were in town, namely, the honourable the attorney-general, the Hon. William Rowe, the speaker, the chief justice, and the judges, the advocate-general, the judge of the admiralty, the custos of St. Catherine's, Colonel Moffat, commandant of the forces, with the adjutant and quarter-masters-general, the military secretary of the commander of the forces, with other civil and military officers, attended his lordship at the King's house, and soon after the procession moved towards the church, his grace the governor and the lord bishop, attended by Capt. M'Donald and Mr. Lipscombe, in the foremost carriage, followed by that of the admiral, and those of the official personages above enumerated.

"The troops lining the streets saluted the bishop as he passed; and on his arrival at the western door of the church, his lordship was again received by a guard of honour, and a numerous body of the island

clergy in their robes; together with John Lunan and J. G. Vidal, Esqrs. the churchwardens. Hence the procession moved underneath the organ-loft, along the nave of the church, to the altar, where his lordship occupied the chair prepared for him. His lordship's secretary, Mr. Henry Lipscombe, commenced the ceremony by reading his Majesty's letters patent, constituting this island, the Bahamas, Honduras, and the other dependencies, a see, and his lordship the bishop of such see. The certificate of his lordship's consecration at Lambeth, in July last, was next read, and the rector of St. Catherine's, having conducted his lordship to the throne lately erected, commenced the morning service; upon the conclusion of which the bishop returned to the altar, and in a most expressive and affecting manner read the Communion Service, pronouncing the concluding solemn benediction with a tone and expression which conveyed to the hearts of his numerous auditory his deep interest in obtaining its acceptance at the throne of mercy.

"The church was crowded beyond all precedent, and the whole ceremony was conducted with the greatest decorum and respect, all ranks seeming to be fully impressed with the solemnity of the occasion, and the benefits likely to accrue from such an establishment under such a prelate. His lordship's voice is melodious and powerful, and his delivery most correct and impressive; and we congratulate the island upon the selection of this eminent person to be our bishop.

"Upon the conclusion of the service, his lordship accompanied his grace the governor to the King's house, followed by the admiral and the other persons who had formed the procession, where a levee was held, and they were severally introduced to his lordship, together with the mayor and recorder of Kingston; John Lunan, Esq. and the Hon. William R. Rennalls, the members for St. Catherine's; Sir Michael B. Clare, and George W. Hamilton, Esqrs. members for St. Thomas in the Vale; L. Lynch, Esq. the member for Manchester; William Heath, Esq. the member for St. James's; the masters in chancery, and the clergy; with the last the bishop withdrew, and held a long conference.

"The cordial and respectful reception of his lordship has evinced, we trust, the high importance which all ranks must attach to his person and sacred office.

"In the evening, his grace the governor gave a splendid entertainment at the King's house, when all the public functionaries, and a large party of the principal inhabitants, were invited to meet the bishop.

"The attorney-general, accompanied by the Rev. A. Campbell and the Rev. Lewis

Bowerbank, waited on his lordship as a deputation appointed by the Jamaica district committee of the Society for Promoting Christian Knowledge, to offer their congratulations on his lordship's safe arrival, and to request him to accept the office of president. The bishop was pleased to return his thanks to the members of the society for such a mark of their attention, and to accept the appointment."—*Jamaica Gazette*, Feb. 19.

Western Canals.

The canals to be made from Cincinnati to Dayton, from the Ohio to Lake Erie, and around the Falls at Jeffersonville, Indiana, have excited a considerable spirit of enterprise in the west; and at no point will its effects be more sensibly felt than at this place. Emigration must gradually increase with the commercial advantages held out to the ambitious and aspiring; and when we contemplate the products of the rich and fertile valley between the Miamis, which must necessarily find a market here, we have no doubt that Cincinnati will ultimately be the New-York of the west.—[*Cincinnati Gazette*.]

Obituary Notices.

Died, at Marchmont, near Quebec, on the 16th of June, in the 76th year of his age, after a lingering illness, the Right Rev. JACOB MOUNTAIN, D. D. Lord Bishop of Quebec. His Lordship was the first bishop of this diocese, to which he was consecrated in the year 1793.

Died, at his residence at Staten-Island, on Saturday, the 11th of June, after a long and painful illness, DANIEL D. TOMPKINS, Esq. late vice-president of the United States, in the 51st year of his age. The funeral of Mr. Tompkins took place on Monday afternoon. The corpse arrived at Whitehall slip, on board the steam-boat Nautilus, at half past five o'clock: minute guns being fired from one of the government vessels as the boat approached the landing, and as the procession moved up Broadway. The mayor, recorder, the members of the corporation, the judges of the supreme court, the senate of the state, together with a large concourse of citizens, joined in the procession at Whitehall, and proceeded to St. Mark's church, where the funeral service was performed.

It is our painful duty to record the death of one of our most respectable and worthy fellow-citizens, Mr. DAVID R. LAMBERT, in the 51st year of his age. About 2 o'clock in the morning of the 3d of June, 1825, as this gentleman, in company with a number of others, were returning home from a friend's house in the country, they were

assaulted by a party of rude young men, and in the affray Mr. Lambert was killed.

Although surrounded by daily instances of mortality, although repeatedly reminded, "it is appointed to men once to die," it seldom occurs that the solemn monition, "in the *midst* of life we are in death," is more forcibly and affectingly presented, than in the lamentable instance of the death of this highly respected and esteemed fellow-citizen. In the meridian of life, the enjoyment of the utmost vigour of health, engaged in a variety of important pursuits of a public and private nature, was this amiable, virtuous, useful, and excellent man thus suddenly cut off, and his immortal spirit ushered into the invisible world. To one in the more humble walks of life, similar circumstances would cause the tribute of sympathy to be extended: how justly then were the universal sensations of sorrow and regret called forth on the occasion of the untimely fate of one so peculiarly distinguished for his virtues and moral worth as the departed. When a *good* man dies, the community indeed sustains a loss. Neither time nor circumstances will permit us to detail the particulars of his estimable character. For a series of years the deceased had been extensively engaged in various commercial pursuits, during which he not only sustained a reputation peculiar for honour and strict integrity, but also had deservedly acquired an unusual share of public confidence, respect, and esteem. Profiting by his experience and correct judgment, many were aided in their most important concerns. To numbers, in these respects, he was a friend and counsellor, and stood in the place of a father. Long by them will his loss be felt and his memory revered. As a useful as well as enterprising citizen was he likewise conspicuous. In several important recent improvements in our city in which he was concerned, he was not actuated by sordid or selfish motives; he consulted the public benefit, convenience, taste, and ornament. In a neighbouring state he had likewise recently concluded arrangements, in their result of much public importance and utility. In the religious and charitable institutions of the city and diocese, he was an active and zealous member. To the promotion of these objects his liberal hand was ever extended. From the numerous applications of the indigent, the distressed, the widow, and the orphan, his face was never turned away. Of the clergy he was the peculiar friend, and in many instances, special benefactor, numbers of whom living bear the most affectionate testimony, and by the families of several deceased his memory will ever be cherished. For several years past he was one of the officers, and an active member of the parish of Grace church. His aid and exertions were also extended

to several other churches of our communion. He was one of the first who engaged in the organization of the new parish of St Thomas's church. Particularly also was his beneficence extended to the parish of his ancestors in a neighbouring diocese.

In the domestic circle, where the human character is best known, his was ever displayed with peculiar lustre. A more amiable, kind, affectionate son and brother there could not exist. His own happiness and enjoyment were centered in that of his family and friends. He appeared to live for others, not for himself. It can hardly be necessary to add, that for a series of years he was a communicant of the Church of Christ, of which, from infancy, he had been a member. In his deportment he was ever mild, affable, dignified, yet unassuming. Few so perfectly united the characters of the gentleman, the valuable citizen, the philanthropist, the Christian.—While his lamentable fate is deeply to be deplored, while he was cut off in the midst of his public and private usefulness, his exemplary and well spent life is a pattern worthy of imitation, and his sudden removal from the busy theatre of human action, a voice from heaven proclaiming to all, Be ye also ready—Prepare to meet your God.

The editors of the American, in their paper of the 3d of June, pay the following just tribute to the memory of Mr. Lambert:—

"Connected with him by long acquaintance, by the ties of friendship and of family, we can bear witness to the irreparable loss which those who claimed him as a son, a brother, or a friend, have sustained in his death.

"By the commercial community, of which he was a distinguished member, he will long be lamented. He has not left behind him a more enterprising, persevering, and honourable merchant.

"By the city at large he will be regretted as a man of most useful ambition, who, in the various improvements he has projected and executed, never lost sight, in the pursuit of private interest, of the public good.

"By an aged and widowed mother—by bereaved sisters—by brothers to whom he has been as a father—by a vast family connexion—he will be mourned as one who, in each and every of these relations, was exemplary, affectionate, and self-denying, as few have ever been. From all these endearing ties, these manly duties, he has been untimely snatched, and in the fullness of his usefulness, in the enjoyment of health, affluence, and universal consideration, he has been hurried to the tomb. The sun which set last night upon a happy, joyous, and confident human being, rose this morning on a lifeless corpse!"

*Ordinations.**

At an ordination held at Washington, North-Carolina, on Sunday, the 24th of April last, by the Right Rev. Bishop Ravenscroft, Mr. C. C. Brainard, of Vermont, was admitted to the holy order of deacons; and the Rev. Joseph Pierson, deacon, officiating in Washington, to that of priests. The sermon was preached by the bishop, and the candidates were presented by the Rev. Messrs. Empie and Mason.

Bishop White, of Pennsylvania, held an ordination in St. Paul's Church, Philadelphia, on Wednesday, the 11th of May, and admitted the Rev. Robert Piggott and the Rev. Samuel Marks, deacons, to the holy order of priests.

On Sunday, the 24th of May last, an ordination was held in the Monumental Church, in the city of Richmond, Virginia, by the Right Rev. Bishop Moore, when the Rev. Franklin G. Smith, the Rev. Alexander Jones, the Rev. Charles H. Page, and the Rev. Nicholas H. Cutts, were admitted to the holy order of priests; and Mr. John M'Guire, to the holy order of deacons.

Calendar Notices for August, 1825.

- 7 Tenth Sunday after Trinity.
- 14. Eleventh Sunday after Trinity.
- 21. Twelfth Sunday after Trinity.
- 24. St. Bartholomew, the Apostle.
- 28 Thirteenth Sunday after Trinity.

TO CORRESPONDENTS.

We have before us several communications, which we proceed to notice in the order in which they lie.

To "*Jerome*" we would say, that we entirely accord with him in the sentiment, that the primitive character of our Church, in its constitution, doctrines, and worship, should be carefully connected with solicitude to preserve among its members the primitive purity of evangelical religion. Hence a peculiar obligation would appear to lie on our clergy, to guard their people against being lovers of pleasures more than lovers of God, and imbibing that worldly spirit which is inconsistent with the true spirit of our religion. On the subject of *discipline*, however, we must avow the deliberate opinion, that the clergy have no right beyond the administration of laws formed by the constituted authorities of the Church. They cannot prescribe terms of communion according to their own views of what is inconsistent with the character and profession of communicants. Every member of the Church, it appears to us, has a right to the privilege of communing, unless that right is forfeited by the laws of the Church. Now these laws declare who are prohibited. They are "any" whom "the minister shall know to be an open and notorious evil liver, or to have done any wrong to his neighbours by word or deed, so that the congregation be thereby offended;" and "those ~~last~~ twixt whom the minister perceiveth malice and hatred to reign." If any are repelled agreeably to these laws, the minister is to give notice of it to the bishop, who, in the event of complaint by the party repelled, is to institute an inquiry into the case, according to the canons of the diocese in which the event has taken place.†

This is the law of the Church on the subject. And of this law only do we consider the clergy as the administrators, without the right of adding thereto. The fact that the united wisdom of our Church, in General Convention, has declined any act which might be construed even into a sanction of a more minute exercise of discipline, ought not to be without great weight on this subject.

In perfect consistency, however, with these views, is the obvious duty, which ought to be most diligently and conscientiously discharged, of frequent and serious exhortation by the pastors of the Church, on the subject of the proper qualifications for being meet partakers of the Lord's supper; of the awful danger of solemnly professing the choice of the Lord to serve him, while the heart is far from him, given to the world and worldly things; and of the great guilt of thus unworthily partaking of the holy mysteries of the altar. Better models for instructions on this head cannot be afforded, than in the exhortations for the Sunday or holy day immediately preceding the communion; and at the administration of that holy ordinance.

"*Beveridge*" requests information, through some of our correspondents, whether it is customary to have vestry meetings, in this part of the country, opened and closed with devotions. As far as our own knowledge extends, we believe that it is not. Vestries are civil corporations, entrusted with the charge of the temporalities of the Church, but without the least participation in its spiritual government. Although, therefore, their members, like men in every situation and connexion in life, should preserve a reverential sense of their dependence upon God, their need of his guidance in order to do what is right, their responsibility to him, and their duty to aim, in all things, at his glory; yet we are not aware that to the duties of their meetings, any more than to those of other bodies of men, having the charge of the property of corporations, and the management of temporal concerns, it is thought requisite to add religious exercises.

In answer to another inquiry of "*Beveridge*," we would observe, that neither the constitution nor canons of the Church in the United States prescribe, in any respect, the qualifications of a churchwarden.

To "*Tychicus*," writing under date of "Ohio, March 23, 1825," we would observe, that we entirely accord with him on the subject of the propriety and usefulness of an interchange between the several dioceses, of journals of conventions and other ecclesiastical documents. It has been the uniform custom of the secretary of the convention of this diocese, to send the journal to all the bishops, to the secretaries of all the conventions, and to the editors of Episcopal periodical works. We are perfectly satisfied with our correspondent's explanation of the apparent omission in reference to ourselves which we noticed in a former number.

* First and second Rubrics before "the Order for the Administration of the Lord's Supper or Holy Communion."

† Second Rubrick before the Communion Service, and Canon III. of the General Convention of 1817.